


**President Heber J. Grant in Japan in 1901**  
**Special feature: The Church in Asia, see page 14**





Summer School at BYU is an exciting blend of educational opportunity, excellent weather and stunning scenery, with a wealth of recreational activities. Programs are offered on both graduate and undergraduate levels. The faculty is often augmented by distinguished guest instructors. Summer workshops, seminars and conferences find specialists from all over the country in attendance.

**SCHEDULE OF EVENTS**

May 30 — Admission Application Due

June 9-12 — Education Week

June 15 — Registration

July 17 — First Term Ends

July 18 — Second Term Registration

July 24 — Pioneer Day State Holiday

August 21 — Second Term Ends

August 21 — Summer Convocation

# A summer of opportunity at BYU!

Write to Summer School Director for free catalog.

**BRIGHAM YOUNG UNIVERSITY**

Provo, Utah 84601





The Voice of the Church • March 1970 • Volume 73, Number 3

## Special Features

- 2 **Editor's Page: To Know for Ourselves, President Joseph Fielding Smith**  
 4 **President Joseph Fielding Smith, Albert L. Zobell, Jr.**  
 9 **President Harold B. Lee**  
 11 **President N. Eldon Tanner**  
 13 **President Spencer W. Kimball**  
 14 **The Future of the Church in Asia, Elder Ezra Taft Benson**  
 15 **The Mission Presidents in Asia Report**  
 23 **The History of the Church in Japan, Eleanor Knowles**  
 27 **The Influence of Latter-day Saint Servicemen in Asia, W. Brent Hardy**  
 29 **A Photographic Review of the Church in Asia**  
 32 **The Beginnings in Thailand, Craig G. Christensen**  
 35 **The Early Missions to Burma and Siam, Dr. R. Lanier Britsch**  
 84 **A New Look at the Pearl of Great Price: Part 10, The Sacrifice of Isaac, Dr. Hugh Nibley**

## Regular Features

- 60 **Genealogy: Genealogical Research in Asia, John W. Orton**  
 65 **Bufs and Rebuffs**  
 66 **Today's Family: Gardens Are Such Friendly People, Florence Bittner**  
 70 **Research & Review: A Study of the Text of the Inspired Revision of the Bible, Dr. Truman G. Madsen**  
 72 **LDS Scene**  
 78 **Presiding Bishop's Page: The Presiding Bishop Talks to Youth About Goals, Bishop John H. Vandenberg**  
 80 **These Times: Who Should Be Educated for What? Dr. G. Homer Durham**  
 95 **End of an Era**  
 38, 63, 65, 76  
**The Spoken Word, Richard L. Evans**

46-59 **Era of Youth** Marion D. Hanks and Elaine Cannon, Editors

75, 90 **Poetry**

Joseph Fielding Smith, Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Jay M. Todd, Assistant Managing Editor; Eleanor Knowles, Copy Editor; Mabel Jones Gabbott, Manuscript Editor; Albert L. Zobell, Jr., Research Editor; William T. Sykes, Editorial Associate; G. Homer Durham, Hugh Nibley, Albert L. Payne, Truman G. Madsen, Elliott Lendau, Leonard Arrington, Contributing Editors; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman Price, Staff Artist.

W. Jay Eldredge, General Manager; Florence S. Jacobsen, Associate General Manager; Veri F. Scott, Business Manager; A. Glen Snarr, Circulation Manager; S. Glenn Smith, Advertising Representative.

© General Superintendent, Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1970; published by the Mutual Improvement Association. All rights reserved.

Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

Subscription price \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.50 added to the three-year price. 35¢ single copy except special issues. Thirty days' notice required for change of address. When ordering a change, please include your address label from a recent issue of the magazine; address changes cannot be made unless the old address, as well as the new one, is included.

The Improvement Era welcomes contributions but is not responsible for unsolicited manuscripts. Manuscripts must be accompanied by sufficient postage for delivery and return. Payment is made upon acceptance.

Advertising: The Era is pleased to carry advertisements of interest to readers, but doing so does not imply Church endorsement of the advertiser or his product.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

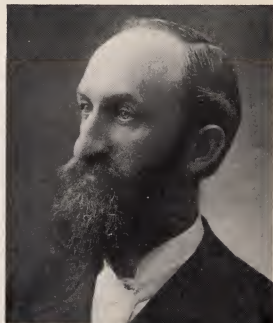
The Improvement Era, 79 South State, Salt Lake City, Utah 84111

## On the Cover:

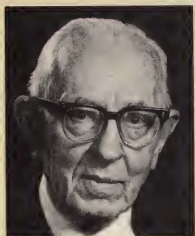
On February 14, 1901, the First Presidency announced that a new mission was to be created in Japan and that Elder Heber J. Grant of the Council of the Twelve had been appointed as the mission president. Some six months later, 45-year-old Heber J. Grant stepped into the almost mysterious world of the Orient. It was an experience that he was never to forget. Before he left for Japan, a farewell gathering in his honor was held in Salt Lake City, at which President Joseph F. Smith spoke: "... we are pleased to think that to you has been entrusted the great labor of opening the door ... to one of the foremost nations of the earth today. They are the children of God, and have souls to save; they are bright and ingenious ... [Heber J. Grant's] name will go down to all time in honor and blessing, and hundreds, yea thousands and perhaps millions, will receive the gospel as a result of his labors in the beginning. ..."

Since those early days almost seven decades ago, the door to Asia has not always been open nor friendly, but in the words of those charged with the responsibility at present, "in the timetable of the Lord it is the time for Asia." This month our cover features a painting by Dale Kilbourn of President Grant in Japan in 1901.

Also on the cover are several photographs of contemporary Japanese Latter-day Saints participating in Church activities. The photographs are courtesy of the Church Information Service. Articles on the Church in Asia begin on page 14.



Elder Heber J. Grant of the Council of the Twelve, at the time the Japanese Mission was opened, in 1901.



# To Know for Ourselves

By President Joseph Fielding Smith

● *The Improvement Era* has been a part of my life for a long time, and this is especially so because of the influence of my father. In 1897, my father, Joseph F. Smith, who was then second counselor in the First Presidency to President Wilford Woodruff, joined with Elder Heber J. Grant of the Council of the Twelve in the formation of *The Improvement Era* (both men had the added responsibility of being assistant general superintendents in the Young Men's Mutual Improvement Association). Father and President Brigham H. Roberts of the First Council of the Seventy, another assistant YMMIA superintendent, were the first editors, and Brother Grant was the business manager, with Thomas Hull as his assistant. These brethren spent many, many hours, nights as well as days, praying and working together for the success of the *Era*.

Joseph F. Smith wrote many things for it, some of which he signed and some that he did not. His signed pieces most often appeared in what was called "The Editor's Table," near the back of the magazine each month. He was also the magazine's senior editor while he was second counselor to President Lorenzo Snow after the death of President Woodruff. When President Snow died, Father, as President of the Twelve, became President of the Church. At that time it was decided that the President of the Church should be the senior editor of the *Era*.

I remember with fondness the early days of my association with the magazine, for which I wrote articles about Church history. For volume eight (1904-1905) I wrote articles called "Events of the Month," which was the "Church Moves On" of that day. But the column was more than it is today. In those days there was no late evening news on radio or television. We knew that the *Era* was the only contact that many of our subscribers had with the world. Therefore, each "Events of the Month" had three sections—local, domestic, and foreign. The first section had, in addition to news of the growth of the Church, notices of the deaths of some of the Saints. The local section also had notices of the opening of schools. The domestic and foreign sections reported on current events on the national and international scene and were usually non-Church in nature.

As President of the Church, Joseph F. Smith continued to write for the *Era*, and his writings were much read and still are quoted. In 1918, at his passing, President Heber J. Grant became President of the Church and senior editor of the *Era*. During his administration his contributions were moved to the front of the magazine and became known as "The Editor's Page." That page was used by President George Albert Smith and President David O. McKay during their administrations.



Now I am happy to be senior editor of the *Era* and to use this page to discuss with you, month by month, subjects pertinent to the restored gospel.

Let us begin with the subject of testimony, something that all members of the Church should have. Nourish your testimony and make it grow, every day of your life. You know that there is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to him to find the truth, he will find it. There is no doubt about it. If men and women will only hearken to the whisperings of the Spirit of the Lord, and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, there is no reason in the world for them not to find it—no reason, that is, except the hardness of their hearts and their love of the world. “Knock, and it shall be opened unto you.” (Matt. 7:7.)

The first things a person must have in order to qualify as an officer or a teacher in this Church are a knowledge of the principles of the gospel and a testimony of the mission of the Redeemer and of the mission of the Prophet Joseph Smith.

There is no doubt in my mind that the Lord raised the Prophet Joseph Smith up and gave him revelation, commandment, opened the heavens to him, and called

upon him to stand at the head of this glorious dispensation. I am perfectly satisfied in my mind that in his youth, when he went out to pray, he beheld and stood in the actual presence of God the Father and his Son Jesus Christ; in my mind there is no doubt—I know this to be true. I know that he later received visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that The Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830, by divine command.

I know that the power of the Almighty is guiding this people, that we are under covenant to keep his commandments, to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the destiny of this latter-day work is true, and that, according to the revelations, it must and will be fulfilled.

And every soul upon the face of the earth who has a desire to know it has the privilege of knowing for himself, for every soul that will humble himself, and in the depths of humility and faith, with a contrite spirit, go before the Lord, will receive that knowledge just as surely as he lives. ○



# President Joseph Fielding Smith

By Albert L. Zobell, Jr.

Research Editor

"Come, listen to a prophet's voice,  
And hear the word of God,  
And in the way of truth rejoice,  
And sing for joy aloud.  
We've found the way the prophets went  
Who lived in days of yore;  
Another prophet now is sent  
This knowledge to restore."

—Hymns, No. 46

The Church of Jesus Christ of Latter-day Saints has a new Prophet and President. Yet, in reality he is an old friend: President Joseph Fielding Smith has been with the Saints in times of sorrow as well as rejoicing for almost a century.

This observation is intended not only by way of introduction to the new President, but also by way of recalling high points of his lifetime of service in the building up of the Church and kingdom of God on earth, climaxed on January 23, 1970, when the Council of the Twelve met prayerfully in the Salt Lake Temple and named President Joseph Fielding Smith as the tenth President of the Church. At this historic meeting, after the members of the Twelve had sung "Guide Us, O Thou Great Jehovah," each of them, in turn, bore his testimony. Before the five-hour meeting was over, President Joseph Fielding Smith had been confirmed President of the Church and set apart by the Twelve, with Harold B. Lee as voice. The new President then selected Elder Lee as his first counselor and Elder Nathan Eldon Tanner as his second counselor, and with the Twelve he set them apart. President Lee, who will also serve as president of the Twelve, was voice as Elder Spencer W. Kimball was set apart as acting president of that body.

And thus was called to head the Church a man who

had been schooled and prepared in nearly all areas of Church service since his early youth.

Joseph Fielding Smith's ancestors include the early American patriots of New England, and in his veins courses the blood of one of the martyrs who died as a witness to the restoration of the gospel. His great-grandfather, Joseph Smith, Sr., father of the Prophet Joseph Smith, was the first Patriarch of the Church. At his death, his son, Hyrum Smith (Joseph Fielding Smith's grandfather), became Patriarch to the Church. He was martyred only moments before his brother Joseph at Carthage, Illinois, the afternoon of June 27, 1844.

President Smith's father was Joseph F. Smith, sixth President of the Church (1901-1918), who as a boy of nine drove an ox team across the plains with his widowed mother to their new home in the Salt Lake Valley. Of him it was written: "He was not only a great father and a mighty preacher of righteousness, but he typified our loftiest conception of a real man—a man whose convictions were backed by loyalty and consecrated devotion to the truth, that was never challenged by friend or foe."<sup>1</sup>

Through his mother, Julina Lambson Smith, President Smith also descended from worthy ancestors. At the feet of his great father and an equally wonderful and spiritual mother, young Joseph Fielding, who was born July 19, 1876, gained faith in and a love for the Lord and his work. His foundation in gospel principles and all that is right and true was laid early, and this foundation broadened mightily with the passing of years.

He learned to work on the family farm in Taylorsville, Salt Lake County. An early memory is of milking the family cow without permission "before I was baptized." Milking was a task that had been given to



an older sister, but apparently he did it well enough that he soon found himself given the job.

He learned early to work with animals, with nature, with men, and with God. His own growing testimony was aided by the faith and works of his father, who had been a full-time missionary at 15 and an apostle ten years before Joseph Fielding was born, and who had been called as second counselor in the First Presidency when his namesake son was only four years of age.

Another of the family tasks that fell his lot was that of being stable boy for his mother in her capacity as a licensed midwife. At all hours of the night he was called from his deep boyhood sleep to harness a horse so she could go where she was needed. He would light a kerosene lantern and go to the barn, and soon the horse would be ready.

Reflecting on those early years, he has mixed memories of June, a fine horse that his father had purchased from President George Q. Cannon of the First Presidency:

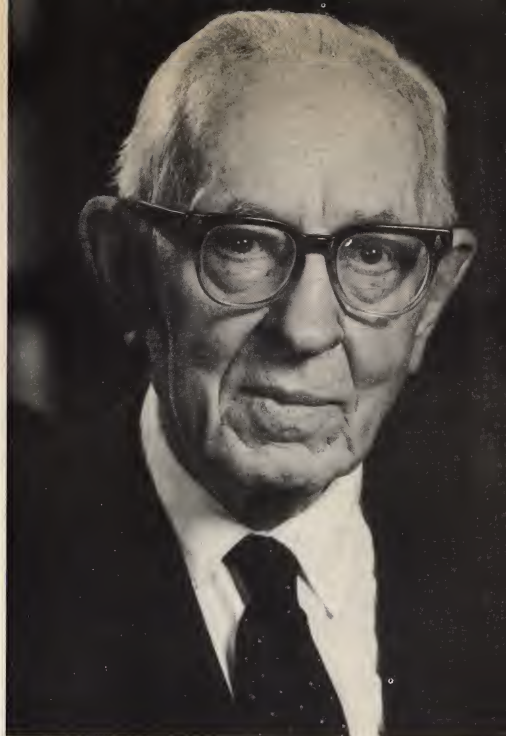
"She was so smart she learned how to unlock one kind of corral fastener after another that I contrived, until Father said to me, half humorously, that June seemed to be smarter than I was. So Father himself fastened her in with a strap and buckle. As he did so, the mare eyed him coolly; and, as soon as our backs were turned, she set to work with her teeth until she actually undid the buckle and followed us out, somewhat to my delight. I could not refrain from suggesting to Father that I was not the only one whose head compared unfavorably with the mare's."

There was the time when "Father chastised me with three or four light touches of a buggy whip for a misdeed I had not committed. Father later atoned for the misapplied punishment with these sage and humorously spoken words, 'Oh well, we'll let that apply on some things you got by with when you didn't get punished.'"

Recently the author was privileged to hear the recorded voices of five former Presidents of the Church. He was awed, as were others who listened, at the similarity between the voices of Joseph F. Smith and his son Joseph Fielding Smith, the only father and son who have been Presidents of the Church.

As a young man, Joseph Fielding Smith was active in the organizations of the Church, including service as superintendent of the 16th Ward Sunday School. When he became of age, he attended the LDS University and worked at one time at ZCMI to help pay his expenses.

He was ordained an elder in 1897 and entered the British Mission in 1899 as a seventy. Returning home in June 1901, he obtained employment as a clerk in



President Joseph Fielding Smith, tenth President of the Church.

President and Sister Smith at home.





Top: President Joseph F. and Julina L. Smith, parents of President Joseph Fielding Smith. Above: Meeting with Latter-day Saint servicemen in the Orient in 1955. Below: In 1960, President Smith was made an honorary brigadier general in the Utah National Guard for a "lifetime of administering to the spiritual needs of mankind."



the Church Historian's Office, beginning there October 4, 1901. He became the librarian January 1, 1904, and at the April 1906 general conference was sustained as an assistant Church Historian, a position he held until March 17, 1921, when he became Church Historian. (As he now leaves the Church Historian's quarters to become President of the Church, he has served in that office for almost half the time that the Church has been organized.)

After Elder Smith's return from his mission in 1901, he served nine years as a home missionary in the Salt Lake Stake. In 1903 he was set apart as a president of the 24th quorum of seventies, and the following year he was appointed to the Salt Lake Stake high council. Long active in the MIA, he served as a member of the YMMIA general board from 1903 to 1919.

President Smith's call to be a General Authority came at the April 1910 general conference, when, at the age of 33, he was sustained as a member of the Council of the Twelve. He was ordained an apostle April 7, 1910, by his father, who was then President of the Church.

President Smith became acting president of the Council of the Twelve in August 1951, following the death of President George F. Richards. (President David O. McKay, who was then serving as second counselor in the First Presidency, was president of the Twelve.) When President George Albert Smith died in April 1951, Joseph Fielding Smith, as the new president of the Council of the Twelve, was voice as the Twelve set apart David O. McKay as ninth President of the Church. Some 14 and a half years later President Smith was named a counselor to President McKay in the First Presidency.

Elder Richard L. Evans, who was President Smith's neighbor for many years, has said of him:

"We see Brother Smith as the father and grandfather and husband of many talents and of much devotion—as the father who attends the bedside of the sick, who performs early and late, at all hours, many kindly services, who counsels with his own and others on personal problems, school problems, social problems, spiritual problems.

"There are also those who know him as a confiding friend and counselor in his office. There are those who know him as a storyteller of impressive sincerity. (And there are even some who know him as the 'baby sitter,' which he has been for his children and his children's children.) There are those who know the quickness of his humor, the tenderness of his heart, the sympathy of his soul.

"He loves life, and he has shown by his life that





The family of President Smith in the late 1930's. Lewis (insert), then serving a mission, was later killed in World War II.

he loves truth, that he loves the Church, and that he loves his Father's children. And he is, in turn, not only admired and respected, but also loved for his sterling qualities of character, and for himself."<sup>2</sup>

That neighborly insight continues to hold true. President Smith's home and family have always been uppermost in his mind. In 1898 he married Louie E. Shurtliff. She died in March 1908, leaving him with two small daughters. Later that same year he married Ethel G. Reynolds, and they became the parents of nine children. But again death took his companion when she died in August 1937. On April 12, 1938, Elder Smith married Jessie Evans, whose beautiful contralto voice had earned a place for her in the Salt Lake Tabernacle Choir and who had sung widely in operas and concerts.

During 1939 Elder Smith filled a special assignment for the Church in Europe. With Sister Smith, he arrived in England the first week in May; after visits there, they left for the continent to meet with Saints and missionaries in Holland, Belgium, France, Switzerland, Sweden, Norway, Denmark, and Germany.

But international affairs were critical that summer, and World War II broke out in September when Germany invaded Poland. President Smith was in Germany at the time, and it was there that he received a cablegram from the First Presidency directing him to supervise the evacuation of all American missionaries from the European continent.

With the inspiration of the Lord and with the common bond of brotherhood among the missionaries, the task was begun. The exact whereabouts of many elders among the frightened, moving masses of people were unknown. Many missionaries were given train fare for themselves and several others and were instructed to locate their fellow missionaries. Throughout the Church these brothers, many of whom are now bishops, mission presidents, and stake presidents, testify that they received impressions to leave their

trains, enter the seething waiting rooms of the depots, and whistle a church hymn. Sometimes it was "Do What Is Right" or "Come, Come Ye Saints." Suddenly from the crowd their sought-for fellow missionary would appear, and they would run and catch the departing train.

These missionaries were sent back to the United States by ship, having to take their turns in the "submarine watch." Some who were approaching the end of their missions were given honorable releases, and others were reassigned to missions in the United States. President and Sister Smith returned to Salt Lake City in November 1939.

It is well known that President Smith is the author of many books and pamphlets and is one of the great spokesmen on Church doctrine. Not so well known is the fact that he has written words to several hymns. One, "The Best Is Not Too Good for Me," was written in his youth after he had received advice from his father concerning an employment opportunity. The music was written by Tracy Y. Cannon. The music for another, "Come, Come, My Brother, Wake! Awake!" is by Evan Stephens. George D. Pyper wrote the music for his "Does the Journey Seem Long?" Another, "We Are Watchmen of the Tower of Zion," has music by Alexander Schreiner.

President Smith has long been a supporter of the growth of the city and its institutions. This story is told of him: "During the early months of 1933, in the midst of the great depression, banks were failing all over the U.S. One morning a crowd of good men who should have known better formed in the street to make a run on Zion's Savings Bank and Trust Company as soon as it opened. Suddenly in the back of the crowd came a voice of authority: 'Let me through. I want to make a deposit.' It was Joseph Fielding Smith who was waving his bank book and a roll of paper money. Some of the crowd had second thoughts about the bank and went on their way."

In his youth President Smith was active in athletics, and he continues to maintain an interest in the field, lending strong support to the recreational program for youth of the Church. He played handball, a strenuous game that demands alertness of both mind and muscle, until his seventieth birthday.

President Smith's unusual life span spreads from the covered wagon to the jet plane. In his early years as a member of the Council of the Twelve he and his assigned companion would sometimes journey to stake conferences by starting out by train, then transferring to a wagon, and sometimes making even a third transfer, and perhaps completing their journey on horseback.

This memory is in contrast to another experience of a few years ago. One weekend President Smith found himself with an appointment that would keep him in the Salt Lake City area for the greater part of Saturday. However, he had been assigned to conduct a quarterly stake conference in the San Francisco area Saturday evening and Sunday. This worried President Smith, who prides himself on the way his appointments seldom, if ever, are in conflict. But it looked as if, this time, one appointment would have to be cancelled.

He casually mentioned the problem to a young friend who was a jet pilot in the National Guard. The pilot replied, "You know, my crew is lacking some air time this month. We've got to fly some place to log out time. The Bay Area is just about the distance we need to keep our training record up to where it should be this month. Let's fly there late Saturday afternoon and return Sunday evening."

President Smith kept both of his Saturday appointments that week, and he and his younger friends enjoyed themselves at quarterly conference on Sunday.

In June 1959, several members of President Smith's staff at the Church Historian's Office took a short vacation, going partway down the Colorado River by boat.

Returning to the office, Earl E. Olson, who was then librarian and is now assistant Church Historian, said, "For a real vacation, President Smith, you ought to try that river trip sometime."

"Why should I spend all that time?" was his forthright answer. "I've been over the Colorado River territory in a jet plane of the National Guard. We've flown high and we've gone down low. I've seen the Colorado River in a way that few have seen it."

When President Smith reached his eightieth birthday in 1956, the other members of the Twelve said of him:

"We who labor in the Council of the Twelve under his leadership have occasion to glimpse the true nobil-

ity of his character. Daily we see continuing evidences of his understanding and thoughtful consideration of his fellow workers in making our assignments and in co-ordinating our efforts to the end that the work of the Lord might move forward. We only wish that the entire Church could feel the tenderness of his soul and his great concern over the welfare of the unfortunate and those in distress. He loves all the Saints and never ceases to pray for the sinner. . . ."<sup>3</sup>

It is difficult if not impossible to name a part of our Heavenly Father's work of which President Smith is not especially fond, for which he has not used his talents in laboring long and hard. Particularly have his magnificent labors been expended in matters pertaining to genealogy and the work of the temples. A year after his appointment as assistant Church Historian he was named secretary and director of the Genealogical Society. In 1934 he began more than a quarter century of service as president of that society, being released in 1961. He served as a counselor in the presidency of the Salt Lake Temple from February 1915 to January 1935, and as president of that temple from 1945 to 1949. He has been present at the dedications of nine temples—St. George, Salt Lake, Hawaii, Alberta, Arizona, Idaho Falls, Los Angeles, London, and Oakland.

It can truly be said of him that he lives for the Church and for his family—and delights wherever he sees spiritual development and growth.

A Saturday near the date of his birthday is reserved for his family. On these happy days, family members meet in a park in Salt Lake City, play games, tell stories, sing songs, and enjoy a traditional dinner. Important parts of these occasions are the words of advice from President Smith and the presents he distributes to each one. The novel technique of giving his descendants presents on his birthday eliminates the problem of his having to remember well over one hundred birthdays each year. Of his ten living children (a son, Lewis, was killed in military service during World War II), all have been married in the temple and, at this writing, 27 grandchildren have been married in the temple by their grandfather. All five sons have fulfilled missions.

This is but a glimpse of the character and spiritual strength of Joseph Fielding Smith, prophet, seer, revelator, and tenth President of the Church. Surely he has an important role to perform for the Lord, this people, and the entire world in this day. ○

<sup>3</sup>Bryant S. Hinckley, "Joseph Fielding Smith," *The Improvement Era*, June 1932, pp. 458-59.

<sup>4</sup>*The Improvement Era*, September 1951, p. 687.

<sup>5</sup>*The Improvement Era*, July 1956, p. 495.





## President Harold B. Lee

First Counselor in the First Presidency

• "Harold B. Lee is a powerful man in modern Israel. The source of his strength is in his knowledge that he lives in the shadow of the Almighty. To him, his Heavenly Father is a senior partner, daily giving him guidance. His contacts with heaven are direct and regular. To him, the gospel of Jesus Christ is eternal truth, and he finds therein the solution to every human problem."<sup>1</sup>

A pillar of faith and works is this man whom President Joseph Fielding Smith has selected as his first counselor. President Lee is also senior member and president of the Council of the Twelve. Since April 1941, as an apostle of the Lord, he has raised his voice and made his presence felt for righteousness in the far and near places of the Church. Even before that, beginning in 1936, when he was appointed to be managing editor of the then infant Church Welfare Program, his influence was soon felt Churchwide.

Born March 28, 1899, at Clifton, Idaho, one of six children to bless the home of Samuel M. and Louisa Bingham Lee, President Lee knew the discipline of youthful days in a rural community. With his brother Perry, he took turns driving a small sorrel pony hitched to the shafts of a two-wheeled cart three miles to the district school. He had entered the district school at the age of five and enrolled in the Oneida Stake Academy at 13. To him learning was fascinating, and he made it so later for his students. He entered Albion State Normal School in Idaho at the age of 17, and was teaching near Weston, Idaho, before his appointment as principal of the district school at Oxford, Idaho, at the age of 18. School for him extended beyond the horizon of books and papers; he participated in basketball and debating, and he played the slide trombone, a talent that gave him joyful hours as a member of dance bands.

Early in his life President Lee studied the piano, and some of his most pleasurable hours have come in sharing music with his family. After he became a member of the Council of the Twelve, he would often accompany the brethren on the piano as they sang in their council meetings. Stake and ward officers have been surprised and pleased when he has offered to substitute for an absent organist.

With the love of truth and completeness of faith that are so much a part of him, he accepted a call to the Western States Mission, for which he departed in November 1920. During his two-year mission he served as president of the Denver District.

After his release, he moved to Salt Lake City, where he attended summer sessions at the University of Utah. From 1923 to 1928 he continued his education by correspondence courses and extension classes, while serving as principal of two schools in the Granite School District, Salt Lake County. He then became first a salesman and later intermountain manager for a library distributing organization. This position he held until 1932, when he agreed to accept an appointment as a Salt Lake City commissioner. He gained the respect of many of his fellow townspeople for the way he handled his responsibilities for the departments of streets and public properties, and he was elected for a second term. He resigned the commissionership in 1936 when he was called as managing director of the Church Welfare Program.

During the late 1920s he served the Church as Pioneer Stake religion class superintendent, Sunday School superintendent, and counselor in the stake presidency. In 1930 he was made president of Pioneer Stake, a position he held for seven years. During this time Pioneer Stake made great strides in leadership and teacher training programs, in a ward budget



A recent photograph of President Harold B. Lee



President and Sister Lee at home

plan, and in a youth recreational program, including the building of a gymnasium for stake activities.

At that time the country was in the midst of a great depression, and President Lee was faced with the tremendous problem of looking after the needs of his stake membership. Believing that "all things are possible to him that believeth," he encouraged the establishment of practices of self-help among his people. He instituted a stake welfare program and established a warehouse for storing food and other commodities. These practices, combined with the ideas and welfare programs of other stakes at that time, embodied the heart and core of the general Church Welfare Program.

For his efforts in this one phase of his life's activities alone, he richly merited the honorary doctor of humanities degree awarded to him by Utah State Agricultural College (now Utah State University).

President Lee believes that "this dispensation in which you and I live is intended to be a demonstration of the power and effectiveness of the gospel of Jesus Christ to meet our every-day problems here and now." The buoyancy of spirit and zest for life that characterize Harold B. Lee have kept him always in tune with the needs of the people of the Church. His constant counsel to the young people of the Church to "put on the breastplate of righteousness" is worthy advice to all of us.

On November 14, 1923, Harold B. Lee married Fern Lucinda Tanner in the Salt Lake Temple. They were blessed with two daughters, Maurine Wilkins (deceased) and Helen (Mrs. L. Brent Goates). In 1962 Sister Lee passed away, and in 1963 President Lee married Freda Joan Jensen.

The example and teachings of his wise and stalwart parents and the constant strength and support that he has found in his own home and its understanding relationships have given underlying meaning to the great emphasis President Lee has placed in recent years on the family home evening, home teaching, and the strengthening of the priesthood in the home. He has shown his deep love for his fellowmen in the leadership and drive he has given as chairman of the executive committee of the Church Correlation Program. As he now assumes his new position in the First Presidency, his rich heritage and experience, his wisdom and courage, his strong testimony and great faith will find even wider expression in carrying out the purposes of Church correlation: to make the Church more closely knit and to build the kingdom of God on earth. ○

<sup>1</sup>Marion G. Romney, "Harold B. Lee: Apostle of the Lord," *The Improvement Era*, July 1953, p. 504.





## President N. Eldon Tanner

Second Counselor in the First Presidency

• "Few men are chosen for high office in the Church who have a richer heritage and more varied background of training and experience than Nathan Eldon Tanner."

This description of President Tanner, who has been called to serve as second counselor in the First Presidency under President Joseph Fielding Smith, is as true today as it was several years ago when it was first uttered by one who has long been associated with him, Elder Hugh B. Brown.

For some nine and a half years, since he was first called to sit in the general councils of the Church, first as an Assistant to the Council of the Twelve, then as an apostle, and more recently as second counselor to President David O. McKay, members of the Church worldwide have come to know and to appreciate President Tanner's honesty and integrity, his administrative know-how, and his broadly based sympathy for fairness and the right. His counsel and addresses have shown him to be a man to whom youth draws near as he discusses with feeling his thoughts about the simple yet all-important rules of conduct for a happy and productive life.

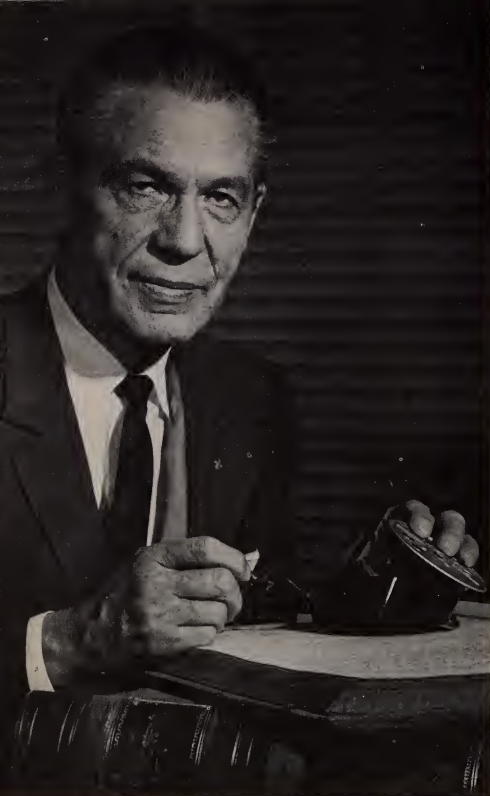
Nathan Eldon Tanner was born in Salt Lake City, Utah, May 9, 1898. His parents, Nathan William and Sarah Edna Brown Tanner, had gone to Canada as a young married couple, but she returned to Salt Lake City for the arrival of her firstborn in her parents' home. When Eldon was six weeks old, his mother and her new baby, traveling by train and wagon, returned to the dugout home on their homestead amid the Latter-day Saint colonists of southern Alberta, Canada. There he

grew strong in mind, body, and spirit in the rugged environment of that sparsely settled nation. He was reared in wheatlands and often guided a plow behind plodding oxen. He learned to love all of God's creations, especially his fellowmen.

Opportunities for education were meager at the time; but upon completion of the eighth grade he found that if he could convince four others to enroll for grade nine, the principal would teach it. He found the four, but farm responsibilities kept him away from school until after Christmas. He later borrowed money and went away to school for two years, before returning home to teach. Some of his students, feeling the inspiration of his teaching, desired grade 12, which he himself had never taken. Arrangements were made for the Alberta Provincial Department of Education to prepare the lesson materials, and he and his advanced students would complete their lessons and mail them to the department for grading. It was an unusual class, with teacher and students graduating from grade 12 together.

After graduation from Normal School in 1919, he accepted a position as principal of a three-room school at Hill Spring, Alberta. There he met and fell in love with one of the teachers, Sara Isabelle Merrill. They were married on December 20, 1919, and their home was later blessed with five daughters. (President and Sister Tanner recently celebrated their golden wedding anniversary in the Hawaiian Islands with 38 members of their family.)

From his early youth there was never a time when Nathan Eldon Tanner was not active in the Church,



President Tanner has greatly encouraged the growth of the Genealogical Society's famed microfilming program.

Below: To celebrate their fiftieth wedding anniversary, President and Sister Tanner took their children and grandchildren to Hawaii.



beginning with his service as president of his deacons quorum. In Cardston, Alberta, he served first as counselor in the bishopric and then as bishop of the Cardston First Ward. In 1938, when the family moved to Edmonton, he was named branch president, a position he held until September 1952. In 1953 he became the first president of the Calgary Stake, in which position he was serving when he was called to be an Assistant to the Council of the Twelve in 1960. At the October 1962 general conference he was sustained as a member of the Council of the Twelve, and a year later as second counselor in the First Presidency.

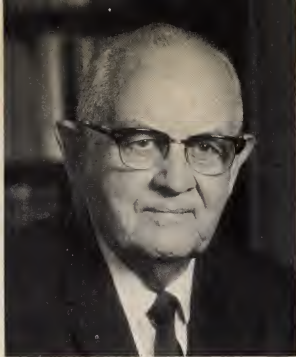
In his professional life, President Tanner has also served willingly and with distinction. He was in the field of education in Hill Spring and then Cardston until 1935, when he was persuaded to become a candidate for the Alberta Provincial legislature. He was elected and subsequently became speaker of the legislature. In December 1936 he was asked to join the Alberta Provincial government cabinet. After much personal reflection and urging by his associates, he accepted the assignment of Minister of Lands and Mines, to administer the natural resources of the vast mineral- and oil-rich province of Alberta. The conservation program that he organized during his tenure has become the pattern for other Canadian provinces and other lands as well.

Canada was a growing, expanding economic giant when in 1952 President Tanner left his government post to accept a position in the growing petroleum industry, as president first of Merrill Petroleum of Canada and then of the vast Canadian Pipe Line Company, stretching from Alberta to Quebec.

Despite almost insurmountable obstacles—financial as well as political—he successfully raised the \$300,000,000 necessary to build the 2,000-mile pipeline through five provinces. At the completion of this project, when his contract terminated in 1959, a newspaper in Alberta said in an editorial: "When a gas pipeline across Canada was being proposed . . . it was agreed . . . that the one man in all Canada who could bring the various interests together and build a line conforming to government policy was Mr. Tanner. . . . It is now a national institution, a major force in the economy of the country. . . . We move a vote of thanks for the work he has done for Canada."

Today, as he assumes his responsibilities in the First Presidency under a new Prophet and President, the worldwide interests of the Church are truly blessed because of the broad background and experience, the executive capacities and business acumen, the deep spirituality and devotion to the Lord of President N. Eldon Tanner.

○



## President Spencer W. Kimball

Acting President of the Council of the Twelve

● When Spencer Woolley Kimball, recently called and set apart as acting president of the Council of the Twelve, was but a youth, his father once said to a neighbor: "Brother, that boy Spencer is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him someday as a great leader. I have dedicated him to the service of God, and he will become a mighty man in the Church."

That early benediction has proved to be prophetic. Elder Kimball has indeed become a great mouthpiece for the Lord and a great leader. His general conference addresses have long been treasured by members of the Church for their probing counsel, easy-to-comprehend analogies, and refined and imaginative qualities of expression.

Born in Salt Lake City on March 28, 1895, to Andrew and Olive Woolley Kimball, young Spencer spent most of his life in Arizona, where in 1898 his father was called to serve as president of the St. Joseph Stake in Arizona's Gila Valley. His father previously served 12 years as president of the Indian Territory Mission, an experience that greatly influenced young Spencer's

love for and desire to serve the Lamanite people.

In his school days at Thatcher, Arizona, he was a class leader, honor student, and athlete. Then came a mission to the Central States, after which he attended the University of Arizona, where he prepared himself for a career in business. He worked first in banking and then as owner-manager of an insurance and realty company, and held many responsible positions in civic and professional organizations.

In 1917 he married Camilla Eyring, and they became the parents of four children. Always willing to serve in the Church, he became stake clerk of St. Joseph Stake at the age of 22 and six years later was named a counselor in the stake presidency. In 1938 he was called as the first president of the newly organized Mt. Graham Stake. On July 8, 1943, he received the call to serve as a member of the Council of the Twelve.

For almost 30 years he has visited and built up the Saints in the wards, stakes, branches, and missions. He is quick to analyze a problem and then, with love unfeigned, give the solution. He has carried a major role in financial matters for the Church and has helped to build the widely acclaimed Church Indian Program. He has become a "mighty man" in the Church. ○



# The Future of the Church in

# ASIA

By Elder Ezra  
Taft Benson  
Of the Council  
of the Twelve

• In the prophetic revelation referred to as “my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth,” the Lord called out in these words, “Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.” (D&C 1:6, 1.)

These significant words fit the Asian countries: “Hearken, ye people from afar; and ye that are upon the islands of the sea, listen together.”

In the past two years I have made four visits to these Asian lands, and two earlier visits were made as a United States cabinet official. Many times I have had occasion to remember these prophetic words.

I thought of the words “ye people from afar” as we visited Thailand, Malaysia, Vietnam, Singapore, Indonesia, India, and other lands, and was told by our travel agent that

we could return to Salt Lake City by traveling either east or west—“the distance is about the same.” I thought of this as I presented the King of Thailand with a copy of “Joseph Smith’s Testimony”—off the press the day before. It was the first Church publication in the Thai language.

“... and ye that are upon the islands of the sea, listen together.” How often these words have come to mind in the past two years. In the island nation of Japan at a conference of over eight hundred youth, we listened to 125 personal testimonies in a four-and-a-half-hour testimony meeting that closed only to permit a scheduled public meeting to start, leaving 85 young people still wanting to add their testimonies.

We were reminded of the words “islands of the sea” at the dedication last April of the land of Singapore, where we already have a congregation of some three hundred and a new church building underway. Again we thought of the words

of the Lord, “islands of the sea,” as we visited Taiwan and attended a district conference in Manila in the Philippines (a nation of some forty million people on seven thousand islands), with over two thousand in attendance. Again the words “islands of the sea” crowded in upon us as we were welcomed by friendly leaders to dedicate the land of fourteen thousand islands in Indonesia.

A visit with the leader of Free China and the increasing membership of the Church in Hong Kong, Korea, and elsewhere show that these friendly, humble, courageous people are heeding the call of the Lord and are “listen[ing] together.”

There has never been a time until now when the Church has had the strength and the means to reach out effectively to the Asian nations. In the timetable of the Lord, the door is now open, and this is apparently the time for the work in Asia.

Each visit has been productive and inspirational. The work is ex-

panding and further expansion is in the offing. In each of the countries the tremendous growth is an inspiration: this is where the people are—by the hundreds of millions—one-third of the population of the world. Of course, from the total standpoint of those many millions, we are just getting started.

In Japan the Church is quite well established in two missions and several districts, with more soon to be organized. There are nearly fourteen million people in the immediate vicinity of Tokyo and Yokohama, where we have good leadership and a stable organization. A new stake will be organized there March 15.

Japan now has over twelve thousand members of the Church. There are four thousand in Korea, over five thousand in the Philippines, some four thousand in Hong Kong, and more than that in Taiwan. A beginning has been made in Thailand, Singapore, and Indonesia. We have strong congregations on Okinawa, and a nucleus of Vietnamese have come into the Church. Our servicemen in Korea laid the foundation for the Church there, and when peace comes to Vietnam we shall find the way prepared for the

spreading of truth among that people.

Mormon servicemen throughout these nations are laying the foundation for effective proselyting as they make friends and a few converts for the Church. On our recent tour we visited six installations in Thailand. We have three well-operating districts of servicemen in Vietnam.

The land of Indonesia with 130 million people was dedicated October 26, 1969, for the preaching of the gospel. A new mission has been established with headquarters in Singapore.

We are building up substantial congregations, and the foundation is being laid for a tremendous expansion of the work in Asia. Baptisms for 1969 were over 100 percent ahead of a year ago, and the trend continues upward.

One of our great needs is buildings. In the entire Philippine Mission, we have only one building. Building sites are being purchased, and plans are going forward for the building of additional chapels in various parts of these areas.

In our lifetime we shall see stakes and chapels, converts in great number, local leadership with power

and ability, and perhaps even a temple erected among these good people.

The outlook is most encouraging. The Lord is blessing the new converts, the missionaries, the mission presidents. There is a spirit of optimism everywhere among these humble people, as men of prominence extend the hand of fellowship and cooperation. For example, one little branch of 50 members in Korea has five college professors.

May God bless richly these teeming millions in the Asian countries—these choice “people from afar and ye that are upon the islands of the sea” as they “listen together” to the message of salvation from the humble servants of God—local members and missionaries, all.

For the Lord has declared through the Prophet Joseph Smith: “And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.” (D&C 1:4-5.)

To this I bear humble witness, in deep gratitude for the Lord’s blessing on our work in Asia and throughout the world. ○

## The Mission Presidents in Asia Report

### Japan Mission

By President Walter R. Bills

● Geographically, our mission covers the northern half of the main island of Honshu, which includes Tokyo, the world’s largest city with

12 million people, and the northern island of Hokkaido, where live an almost extinct people who were the original settlers of Japan—the fair-

skinned *Ainu*, some of whom have blond hair and blue eyes.

We have 6,697 members and 17 organized branches, with 17 prose-



# SECRETS OF HAPPINESS

## From Deseret Book

### 1. HOW TO GET WHAT YOU WANT

Compiled by Jon M. Taylor

Photographically illustrated by Stan Macbean

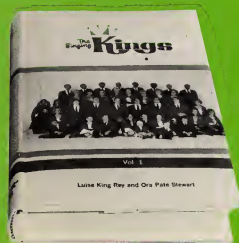
In these pages are compiled the words of wisdom which the Lord has revealed to man on 14 of man's most sought after traits and achievements—often the most elusive.

Learn how to: Make Decisions Get What You Want

Get Rich  
Be Intelligent  
Love and Be Loved  
Be Happy

Be A Leader  
Know Truth  
Be Strong  
Be Healthy  
Be Free  
Have Peace of Mind  
Achieve the Ultimate  
Make a Lasting Contribution

This book can be read in about an hour even by slow readers, but the wisdom will come from repeated readings and practice of its principles. Comes in a protective collectors cover. **\$2.95**

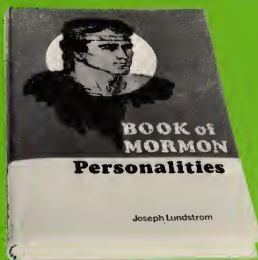


### 2. THE SINGING KINGS

by Luise King Rey and  
Ora Pate Stewart

The famous "King Sisters" have become "The Singing King Family" on nationwide television. Read the interesting story of how it all began. Stardom was far from instant. There were many heart aches on the way up. But there was also a great deal of love, and encouragement in the home. Learn how they achieved the togetherness that led to television's "Singing Kings."

**\$4.95**

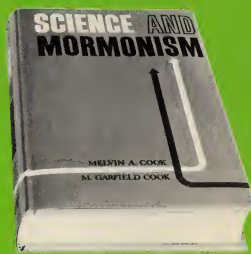


### 3. BOOK OF MORMON PERSONALITIES

by Joseph Lundstrom

Gain a greater insight into the lives of both the famous and the infamous Book of Mormon characters by reading these background stories. For families reading the Book of Mormon together, this book will help create a vivid mental image of these men in the minds of all, especially the younger members. Order your copy now.

**\$3.95**



### 4. SCIENCE AND MORMONISM

by Dr. Melvin A. Cook and  
M. Garfield Cook

Here is a refreshing look into the ways science and religion compliment each other. Learn answers to such problems as The Structure of The Universe, Spiritual Dimension, Light, Time, Speed and Communication, Scriptures and Age, and Science and Age. The material is well researched, well written for clear understanding. A testimony builder for even the doubtful.

**\$5.95**

ORDER FROM DESERET BOOK COMPANY  
444 East South Temple, Salt Lake City, Utah 84110  
OR 777 So. Main, Town & Country, Orange, Calif. 92668

Please send me items circled: 1 2 3 4

Total cost \$..... This must include 25¢ per book ordered for handling and mailing plus 4½% sales tax from Utah residents ordering from Salt Lake, or 5% sales tax from California residents ordering from Orange. Paid by ☐ check, ☐ money order, or ☐ charge established account.

Name .....

Address .....

City.....State.....Zip.....

March 1970 Era

# Deseret Book



lytng areas. Eight new chapels have been constructed—four in Tokyo and one each in Yokohama, Takasaki City, Sapporo, Asahigawa—and we own six other buildings that have been renovated into chapels.

Throughout our mission, in order to attend church services, members usually have to travel from one-half hour to three hours each way by means of subways, buses, or trains. Meetings are correlated so we can have one meeting after another, usually taking most of the day. Baptism meetings are often held

early Sunday morning, either in the ocean, outside areas, or homemade founts.

Our members include people from all walks of life: sales managers, laborers, doctors, dentists, independent businessmen, and skilled laborers. At present we have 181 missionaries: 159 elders and 22 sisters, including 20 Japanese nationals. We baptized 281 persons in 1968 and 710 in 1969. In 1970 we have set our goal for 2,500 baptisms.

The Church is becoming better known throughout the eastern half

of our mission, primarily through our extensive Book of Mormon program. In the first six months of 1969 we sold 6,326 copies, and in the last six months, 48,147 copies. Our hopes for 1970 are to place between 200,000 and 300,000 copies. We hope to have six information centers showing the Japanese version of *Man's Search for Happiness*. In October 1970 we plan to charter two planes directly from Tokyo to Salt Lake City for general conference. We look forward to a great year, particularly as we prepare for Expo '70. ○

## Japan-Okinawa Mission

By President Edward Y. Okazaki

● Our mission serves about half of the land area and population of Japan, or half of the island of Honshu and all of Shikoku, Kyushu, and Okinawa. There are about 50 million Japanese in our area. (The total population of Japan is 100 million.)

Interestingly, there seems to be evidence in Japanese customs and national religion that the truths of the gospel were once planted in Japan: (1) in Shinto they have a ceremony in which they baptize for their dead; (2) when someone dies he loses his earthly name and the priest gives him a heavenly name; (3) they believe they must do "work" for their ancestors; (4) Japanese believe in the patriarchal order; (5) they believe in covenants, that sacrifice brings forth the blessings of heaven; (6) the story told of the creation of Japan is similar to the story of the creation of the earth.

In our mission we have 5,281 members, with 32 branches, six proselyting districts, and two ser-

vicemen's districts. Four chapels have been constructed for us; elsewhere we rent buildings. We presently have 191 missionaries and 18 part-time missionaries. In 1969 we baptized 613 into the Church.

We are well received today throughout Japan, and our prospects for 1970 are high, particularly because of Expo '70, the first world exposition to be held in Asia, and the site, Osaka, is in our mission.

The site of the Church's pavilion is outstanding. One Expo official remarked, "How did you get such a choice location? You must have had some excellent connections." We did! The Lord helped us!

The pavilion is located across the street from the Japan pavilion; it is near the largest man-made lake, where people will rest and cool themselves; and it is one block from the largest public plaza where the biggest and best free shows will be held. We are planning to host between five and eight million persons in the six months.

The First Presidency approved

remaking the movie *Man's Search for Happiness*, with Japanese actors and scenery. In the meantime, we are busily trying to rearrange the missionary lesson plan so it will be more culturally inviting to the Japanese people. We are pleased with the results of the new language training program that is designed to help missionaries learn to communicate in six months.

During the year the Saints will be chartering a plane to the Hawaii Temple for endowments, sealings, and patriarchal blessings.

Our baptisms are expected to soar from an average of nineteen per month to 200 per month in the near future.

I feel as one does when he thrills to the catching of a big wave with his surfboard. When Expo opens, our pavilion will be the crest that will propel us to break-neck speed. We are paddling hard now to be sure that we catch the crest of this big wave. We want to go sailing along, and we can taste the salt spray in our mouths. ○

# Philippine Mission

By President Paul S. Rose

● The only nation within the Philippine Mission is the 7,000-island Republic of the Philippines. We have branches and missionaries scattered from Laoag on the large northern island of Luzon to General Santos City in southern Mindanao.

The missionaries come in contact with all types of dialects—about 37 major dialects and over 60 minor dialects.

But if any single language could be said to be universal, it would be English. Hence, the medium of in-

struction for the missionaries is English.

We have about 5,199 members (1,351 baptisms in 1969) in 20 branches and 19 groups. Our 179 missionaries are laboring in 35 cities. We have one chapel in the Philippines and two more soon to begin construction.

The Filipino people are probably the most kind and hospitable people on earth. They are always helpful and smile and wave when approached. Since World War II the

Filipinos have nicknamed all Americans Joe—especially the missionaries. The little children are the delight of the missionaries and make many hot days of tracting enjoyable. They follow the missionaries around—sometimes as many as 50 may be counted.

Our missionaries agree that it is now easier to place copies of the Book of Mormon and to find people who are interested in the gospel than it was a year ago, and our prospects for 1970 are good. ○

# Hong Kong-Taiwan Mission

By President W. Brent Hardy

● Our mission covers the island of Taiwan and the colony of Hong Kong, with about 14 million people on Taiwan and 4.5 million in Hong Kong. The mission has 8,673 Church members divided into 31 branches and three districts. We have 148 missionaries. Upon arrival, the missionaries are assigned to learn either Cantonese, which is spoken in Hong Kong, or Mandarin, which is used in Taiwan. Even though both are Chinese dialects, they are sufficiently different that missionaries cannot be transferred back and forth between Hong Kong and Taiwan.

At present we have three conventional Church chapels, four condominiums in which we own a floor that has been converted to a

chapel (hence, we go to Church in an elevator), one converted private mansion, and one small one-room chapel; we also rent 15 branch buildings. The gospel is being received well by the people in both areas of the mission, and we expect the number of baptisms in 1970 to be double that of 1969. The stature of the Church here is good.

Taiwan, formerly called Formosa, has a population of 14 million, of whom 4,500 are Church members. The economic growth is impressive—since 1964 the national yearly income has doubled. Unemployment is almost unknown, and modern factories dot the countryside. Seventy-eight missionaries are assigned to Taiwan.

The Church organization in Tai-

wan is somewhat unusual, for although it is part of the mission, it resembles a stake. We have a presidency and district council to run the affairs of the Church there, to prepare the leadership for the day when it may become the first Chinese stake.

Hong Kong, on the southeast coast of China, adjoins the Communist-held province of Canton. It has an area of 398.5 square miles. The Church is progressing at a fast rate there.

Our primary objective during the coming year will be to strengthen the local leadership of the Church. We believe that the Saints are maturing and preparing to become a great source of strength for other areas in Asia. ○

# Southeast Asia Mission

By President G. Carlos Smith, Jr.

● Our mission came into being on November 1, 1969, with headquarters at Singapore. The Southern Far East Mission became the Hong Kong-Taiwan and the Southeast Asia missions. We comprise the peninsula of Indochina—Vietnam, Thailand, Laos, Cambodia—the island republic of Singapore, Indonesia, Malaysia, Burma, Nepal, the Indian sub-continent, Ceylon, and Pakistan. Approximately 975 million people live within these nations.

At the present time missionary work is progressing in South Vietnam, Thailand, Singapore, and Indonesia. On January 5, 1970, six elders began work in Djakarta,

where we have several Indonesian members and about twenty Caucasian members.

Two years ago six elders were sent to Singapore to open up the work here. There are now 46 elders in Singapore, and the membership of the Singapore Branch is 183.

In Bangkok, Thailand, we have an English-speaking branch of 225 members and a Thai group of 35. In Korat, Thailand, we have another Thai group of about 30 members. In Thailand 30 missionaries are proselyting in four cities.

In Vietnam we have three districts presided over by servicemen. We have groups rather than branches among the servicemen.

However, in Saigon we do have one branch of 90 members, composed mostly of Vietnamese and some career U.S. servicemen.

Proselyting is done primarily in English in Singapore and Vietnam, and in the Thai language in Thailand; in Indonesia most of our proselyting will be done in Indonesian.

As yet we have no church buildings, but we have acquired property in Bangkok for a chapel that we hope will be built within a year.

The Asian people are wonderful and devoted. This is true in each of the nations in our mission—and the Lord has blessed us in making some wonderful friends. ○

# Korean Mission

By President Robert H. Slover

● At the present, our mission covers the Republic of South Korea, a land of 31 million people, in which we have about 4,000 members, excluding the Latter-day Saint servicemen and the American government personnel. Divided into four districts, the mission contains 16 branches, with about 100 missionaries.

We now have three chapels—two in Seoul and one in Pusan—that are great helps and that serve as landmarks for investigators and others. Our baptism total last year was 450.

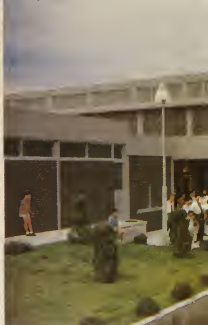
The image of the Church in Korea is very good, although the Church has only been here 12 years. The mission has been established for seven years. Even so, our name has spread throughout Korea through excellent press treatment and coverage, large exhibits about the Church in major cities, and the Tabernacle Choir weekly broadcasts carried on a Seoul radio station.

Korea is one of the most pro-American countries in the world, and Americans and seemingly any-thing American are much loved.

This sometimes includes the urge to imitate American religions. Korea has the highest percentage of Christians of any Asian country. The people, however, are highly nationalistic, and the economy is leaping forward in great steps.

Our challenge in the Church is to build a strong base in the priesthood. We already have many remarkably strong and well-versed members of the Church here. Our future is very great in Korea; in fact, we look forward to a stake and even talk of a temple in our distant hopes. ○



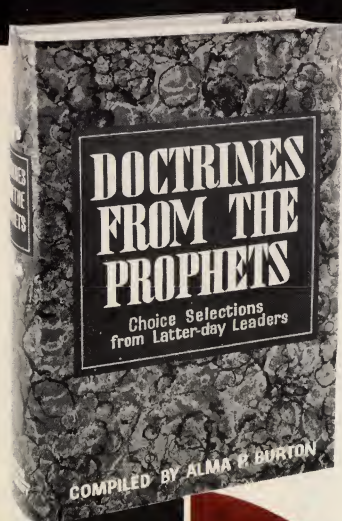


The accompanying photographs indicate the strength and vigor of the Church in Japan (beginning at upper left corner and going clockwise): young Japanese elder addresses congregation at sacrament meeting; a recent convert to the Church is ordained to an office in the priesthood; one of the chapels in Japan; genealogical study group; family home evening presentation; Relief Society sisters acquire new abilities; missionaries hold sidewalk discussions; Relief Society sisters studying the gospel; and a winning entry in an MIA festival.





# NOW! A One Volume Gospel Compendium!



## Doctrines *from* the Prophets

Compiled and arranged by ALMA P. BURTON

A ready reference on more than 100 gospel subjects. Over 900 authoritative statements by Presidents and other Apostles. Alphabetical, topical arrangement of subject matter for easy reference.

Here are just a few of the subjects included:

Adam & Eve • Angels • Apostasy • Baptism of Infants • Communism • The Devil • Divorce • Eternal Increase • Husbands • Idlers • Love • Miracles • Opposition • Philosophy • Revelation • Second Coming of Christ • Spirit World • Translation • Zion

**\$5.95**

More than  
**600**  
Pages!

#### Comments on "Doctrines from the Prophets"

At Last!—a comprehensive anthology of statements by modern prophets on a wide range of doctrinal subjects. Just what is needed for some deeper insights.

Ernest Eberhard, Jr.

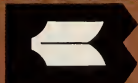
It's amazing that someone hasn't thought of this before. We live in a "digest" era, and these short, original comments really hit the spot.

Henry A. Smith

Contains easy-to-find . . . inspiration for a host of gospel topics. It will give outstanding help to the gospel teacher and speaker.

Joe Christensen

**Ideal  
for  
classroom  
and  
research  
purposes!**



**BOOKCRAFT**

1848 West 2300 South

P. O. Box 268

Salt Lake City, Utah 84110

3-70

Please send "Doctrines from the Prophets" for which I enclose a check or money order in the amount of \$.....

NAME.....

ADDRESS.....

CITY.....

STATE..... ZIP.....

Residents of Utah add 4 1/2% sales tax.





Chapels in the Japan mission. Starting below and reading clockwise: West Branch, Tokyo East Branch, Gunma Branch, Sapporo Branch and Tokyo North Branch.



# The History of the Church in Japan

By Eleanor Knowles

Editorial Associate

● March 1970 marks one of the most momentous months in the history of The Church of Jesus Christ of Latter-day Saints in Japan. On Friday, March 13, the Mormon Pavilion at Expo '70 in Osaka will be dedicated. Two days later, on March 15, the first stake of the Church in Asia will be organized in Tokyo.

These two events are all the more remarkable when one considers the struggle for recognition that the Church has experienced in the 69 years since the first missionaries set foot on Japanese soil. Actually, the history of the Church in Japan spans two periods of time: from 1901 to 1924, when the missionaries were withdrawn because of strong anti-American feeling, and from 1948 to the present. Between

these two periods perhaps the most devastating war in the history of the world left much of Japan in charred rubble. Yet from the depths of that war the nation itself has soared to become one of the great industrial giants of the world, and the gospel has caught fire in the hearts of many thousands of persons. During the first period of 23 years, only 166 persons were baptized in the land of the rising sun. Today that many people are sometimes baptized in a single month; the Church membership in Japan is now 12,500, and it is expected that as many as 4,000 may be baptized in 1970, while the seeds will be planted in the hearts of tens of thousands of other persons.

Truly the way has been opened up at last for the fulfillment of a

prophecy made in 1903, when Elder Heber J. Grant of the Council of the Twelve (and later seventh President of the Church) stated in general conference: "There will be a great and important labor accomplished in that land."

During the last half of the nineteenth century, while the Church was becoming firmly established in the United States and Europe, great changes were taking place in Japan that were to lay the foundation for the introduction of the gospel there. Under the reign of Emperor Meiji, Japan had emerged from centuries of isolationism and traditionalism and had begun to trade with western nations and to send delegations to other nations to study and gain technical knowledge. Thus, it is not surpris-

ing that many Christian sects had cast their eyes toward Japan and were beginning to establish missions there.

The Church of Jesus Christ of Latter-day Saints had been watching the "new Japan" with great interest, anticipating the time when the restored gospel might be taken to the people there. In 1895 an editorial in the *Contributor* (fore-

" Nothing will hinder  
the rapid advancement  
of this oriental nation "

runner of *The Improvement Era*) stated: "The authorities of the Church have of late had their minds more or less exercised in regard to Japan as a country in which the Gospel might at an early day be profitably preached. The recent Chinese-Japanese war has shown among other unexpected things that Japan has made wonderful strides within a few years in the arts of civilization. . . . Nothing will hinder the rapid advancement of this oriental nation, unless pride and conceit at their success in the late war shall ruin the people."

Inquiry was made of the Japanese Consul at San Francisco, and he responded that he felt the Church would be warmly received in Japan. Thus, on February 14, 1901, the Council of the Twelve agreed that the gospel be taken to the Japanese people, and Elder Heber J. Grant was named to lead the missionary efforts in Japan. Selected to accompany him were Louis A. Kelsch, who had just completed five years as president of the Northern States Mission; Horace S. Ensign, recently

returned from 33 months of missionary service in Colorado; and Alma O. Taylor, who, although he was just a youth of 18 at that time, would become a great missionary to the Japanese people and would remain in Japan nine years.

The four emissaries arrived at Yokohama in August 1901. As Elder Grant was to write home, "On the shore hundreds of rikishas were waiting with their proprietors hawking their services to passengers. . . . The four missionaries moved among the little, tanned, strangely-clad natives. . . . Here suddenly they were cast into a new world—the people, language, customs, dress, buildings, streets were all so different."

One of the first things Elder Grant did was to send copies of "An Address to the Great and Progressive Nation of Japan" to leading newspapers, in which he stated: "As an Apostle and minister of the Most High God, I salute you and invite you to consider the important message we bear. . . . By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. . . ."

On September 1, 1901, the four missionaries went to a little hill overlooking Yokohama, and there Elder Grant offered prayer, dedicating the land "for the proclamation of the Truth and for the bringing to pass of the purposes of the Lord concerning the gathering of Israel and the establishment of righteousness upon the earth."

The missionaries did not find the warm welcome in Japan they had been promised; in fact, in many areas they found great opposition, particularly among some of the Christian sects. And since they did not speak Japanese, and few of the Japanese people could speak or understand English, they found their work hampered. However, a

few persons did come forth to help open the way for them to find suitable housing, learn the language, translate the Book of Mormon and other Church tracts, and seek out the honest investigator. Although by the time Elder Grant returned to Salt Lake City at the end of two years there had been few baptisms, the elders had made significant progress in translating Church materials, and they had learned the language sufficiently well to be able to communicate with the Japanese people.

Elder Taylor, who became president of the mission on July 4, 1905, was given the difficult assignment of translating the Book of Mormon into Japanese. When he had left for Japan in 1901, he had been told in a blessing that he might "easily learn the language; that the gift of tongues may rest upon you in such a degree that the language may become easy to you; that your memory may be strong to remember, and that you may know how to construct that language, so foreign to those that you have heard here." The first translation was begun in 1904 and completed two years later, but it had to go through several revisions and translations before an acceptable version was ready to be printed in 1909. With this missionary tool available at last, the work of the missionaries was greatly enhanced. (Today the Book of Mormon is available in a leatherbound edition in Japan, with beautiful four-color illustrations, at very nominal cost. During 1969 missionaries of the Japan Mission sold more than 55,000 copies, and in 1970 they expect to sell another 200,000 copies.)

The first years of the mission resulted in few conversions, and some of those who did embrace the gospel later left the Church. By 1924, when anti-American feeling and persecution had become so great

that President Grant directed that the mission be closed, the membership stood at less than 100 persons. Elder Ernest B. Woodward, one of the last missionaries to leave the country, wrote: "Attendance at our meetings dropped and continued to do so; only a few of the faithful members ever showed up around the Church. Wherever we went we were greeted by stony silence or with insults. . . . As time went on, the bitterness became more intense and the attendance at meetings smaller. In our tracting we met with opposition and insult on every hand. . . . The lady missionaries never left the mission home without escort for it was not deemed safe."

And so the missionaries were withdrawn. The few faithful Saints who remained in Japan struggled to meet together under trying conditions, but in essence the Church in Japan would lie dormant for some 24 years.

On November 28, 1936, the *Deseret News* carried a news item that was to have far-reaching effect among the Japanese people: "Announcement was made this week from the office of the First Presidency that the Church would reopen its Japanese Mission."

Mission headquarters were to be in Hawaii, where more than half the people were then Japanese. A few Saints who had moved there from Japan plus converts in the Hawaii Mission provided a nucleus for the mission, which was reestablished in the spring of 1937, with Hilton A. Robertson (who had directed the closing of the mission in Japan in 1924) as president. Within a year four districts had been established on the island of Oahu and missionary work was begun on the islands of Hawaii and Kauai.

In Hawaii the gospel found some of its most receptive converts among the younger Japanese, who, President Robertson reported, "are not



1. **The Gospel and Man's Relationship to Deity**, by B. H. Roberts..... Reg. \$3.25

2. **I Thee Wed**, by Rex A. Skidmore..... Reg. \$2.95

3. **Ancient Apostles**, by David O. McKay Reg. \$2.95

LDS Books Club is the only club that features the books of both Bookcraft and Deseret Book.

**Your choice**

# FREE!

**When you join the LDS BOOKS CLUB**

Every home needs a library. Cicero said: "A room without books is a body without a soul." Start building your library systematically and inexpensively — savings of approximately 20%. Choose your first selection from this list of choice titles:

- |  |        |
|--|--------|
| 4. <b>The Miracle of Forgiveness</b> , Kimball.....              | \$4.95 |
| 5. <b>The Three Infinities</b> , Sill.....                       | 3.95   |
| 6. <b>The First 2,000 Years</b> , Skousen.....                   | 3.95   |
| 7. <b>Classic Experiences and Adventures</b> .....               | 3.95   |
| 8. <b>The Abundant Life</b> , Brown.....                         | 4.50   |
| 9. <b>Genealogical Research Essentials</b> , Wright & Pratt..... | 3.95   |
| 10. <b>Prophecies of Joseph Smith</b> , Crowther.....            | 4.50   |
| 11. <b>The Refiner's Fire</b> , Dyer.....                        | 5.95   |
| 12. <b>Discourses of Brigham Young</b> , Widtsoe.....            | 4.95   |
| 13. <b>Teachings of the Prophet Joseph Smith</b> , Smith.....    | 3.95   |
| 14. <b>The Singing Kings, Vol. 1</b> , Rey and Stewart.....      | 4.95   |

## LDS Books Club, Inc.

P.O. Box 400  
Salt Lake City,  
Utah 84110



Please send me as my free membership bonus the following circled book. (circle one number)

1 2 3

Also send the following circled book(s) as my first regular LDS Books Club selection:

4 5 6 7 8 9 10 11 12 13 14

370

Check or money order in the amount of \$..... is enclosed as payment for my first Club selection. Enroll me as an LDS Books Club member and send me monthly reviews. I hereby agree to purchase a minimum of 4 regular Club selections or alternates during the next 12 months at the regular advertised price. (Premium book for joining does not qualify as a regular Club selection or alternate). I may resign at any time after purchasing 4 books. For each 4 books I accept I will receive a valuable bonus book free—a saving of approximately 20%.

Name .....

Address .....

City .....

State .....

(Good only in U.S. and Canada. Residents of Utah add 4 1/2% sales tax.)



# TAKE THE NEXT STEP... TOGETHER



A gentle walk and some serious talk about the great financial and personal rewards of a business of your own, a **JER MARAI Distributorship**. It could be the most successful step you've ever taken. It's worth looking into, isn't it?

**Jer Marai**

16203 WARD WAY  
CITY OF INDUSTRY  
CALIFORNIA, 91745



*We would like to know  
more about a*

**JER MARAI Distributorship**

Name

Address

City

State  Zip

Phone



IE 3-70



satisfied with the religious philosophy of their parents." Even during World War II, when full-time missionaries had to be withdrawn from the islands, the missionary work was continued by local members. As a result, when it finally became possible for the mission to be reopened in Japan, there was strong leadership in the branches in Hawaii, and a number of young adults were prepared to return to their homeland as proselyting missionaries for the Church.

With the end of the war in Japan in 1945 came the U.S. occupation forces, which included hundreds of Latter-day Saints. These servicemen included many returned missionaries, as well as Nisei members (second-generation Americans of Japanese ancestry), who set about to teach the gospel to their fellow servicemen and to the native Japanese.

(An interesting sidelight is that one young man who was taught the gospel while in the service, and who was baptized in Tokyo Bay in 1952, later became a member of the First Council of the Seventy—Elder Hartman Rector, Jr.)

In 1948, Edward L. Clissold of Honolulu, who had been in Japan in 1945 with the occupation forces, was called by the First Presidency to reopen the mission in Japan (it was designated the Northern Far East Mission) with headquarters in Tokyo. The first missionaries assigned to Japan included several of the young people from Hawaii, and their knowledge of the Japanese language helped greatly in breaking down some of the barriers that had hampered missionaries in the earlier period. The new missionaries set about gathering up the Saints who had remained faithful during the long war years, and these members, plus those taught by the servicemen, became the nucleus for the branches in Japan.

What a different story the new missionaries had to tell, compared with the experiences of those missionaries in the first period. Then it had been a story of despair, rejection, struggle against almost insurmountable obstacles. Now it was a story of a people who were more friendly, more willing to listen, more open to reception of the Spirit and the truths of the gospel. Although the Church's growth in Japan after 1945 was not, perhaps, as dramatic as in some of the other missions of the Church, it was consistent, and with the growth in the membership have come the building of new chapels and the establishment of the full program of the Church, including the auxiliary programs, the family home evening, home teaching, temple work (several excursions have been made to Hawaii, and additional temple excursions are planned this year, including one to Salt Lake City), and other blessings of the gospel. The Unified Magazine of the Church is now printed in Japanese, as are many of the auxiliary manuals and other teaching helps.

The Church in Japan is now firmly established, after a struggle that spans seven decades. Today there are two missions—the Japan Mission, with headquarters in Tokyo, and the Japan-Okinawa Mission, in Kobe—and each mission is this year experiencing greater growth than the one combined mission did just five years ago. There is a vast percentage of Japan's 120,000,000 population who have not yet had an opportunity to hear the gospel's message, but with the establishment of the new stake, the highly successful Book of Mormon sales campaign, the Mormon Pavilion at Expo '70, and the lives and example of faithful members setting the pace, the Lord is truly blessing the Church in Japan, the land of the rising sun. ○



Far left: Joseph McPhie, former president of Vietnam Southern District, leaves by helicopter to visit outlying servicemen's groups. Other photos show servicemen attending a district conference in Vietnam and leaving by army truck to return to battlefront.



# The Influence of Latter-day Saint Servicemen in Asia

By President W. Brent Hardy

Hong Kong—Taiwan Mission

● Recently the commander of a troop of helicopter gunships, who was a high priest on his second tour of duty in Vietnam, wrote: "... possibly due to the influence of our conference, I feel more than ever a kinship to these people, both friend and enemy. I hope the day may come when I can bring them life in the gospel truths, rather than death." This comment conveys the spirit and feeling of our Mormon servicemen in Asia.

From the icy mountains of Korea, through Japan, Okinawa, Taiwan, the Philippines, to the steamy jungles of Vietnam and the broad expanse of Thailand, hundreds of thousands of American servicemen are stationed. In their midst are some 6,000 to 7,000 Latter-day Saint servicemen.

Their contribution historically has been that of a forerunner, an Elias, for the establishment of organized branches, districts, and missions. The Church in Japan blossomed only after World War II brought, over the years, thousands of Latter-day Saint servicemen and their families to that land.

This same sequence of events has been repeated in Korea. Latter-day Saint servicemen during the Korea War brought the light of the gospel into the lives of enthusiastic and influential men. The way was thus prepared for the establishment of a successful mission in that ancient land. A new mission, the Philippine Mission, now one of the most rapidly growing missions in the Church, came similarly into being. In Taiwan a few scattered Latter-day Saint servicemen provided help, encouragement, faith, and prayers to assist the work there in its beginning.

Throughout Asia theirs has been a dual role. In the beginning, it was preparation; as stability came, they provided experience and leadership to assist new local leaders. In Thailand, at the request of a servicemen's group, the missionaries have been sent to labor there.

The same pattern seems to be emerging from the ashes of Vietnam. Though the servicemen's contact with the Vietnamese is very limited for security reasons, their influence is still felt. In Saigon a

branch of the Church has about 60 Vietnamese and 40 American members, with more being added each month. As the Vietnam conflict moderates, freedom of association with the Vietnamese people will increase and with it the opportunity to introduce the message of Christ. Materials are now being prepared in the Vietnamese language to assist in this effort.

Nor is the influence of the Latter-day Saint servicemen in Asia limited to the people of these lands. Military service and its environment put members of the Church face to face with some hard facts and choices. The influences of home and family become remote voices of the past. The men have to shake off complacent lethargy of comfortable "hometown Mormonism" and choose whom they will serve. Thankfully, for many this crisis in their spiritual lives is met with growing testimonies and vigorous desire to improve. When they find themselves and the meaning of the gospel, they have a desire to share it with others. They see themselves in a new perspective. Their lives

are brought into focus. Their goals are defined. Though the situation in which they find themselves may be unpleasant and their duties cruel, they emerge with a clear resolve to be more fully what they are, sons of God.

Not a meeting is held in Vietnam without someone's expressing appreciation and love for his wife and family and at the same time dedicating himself to be a better husband and father. The boy who had been a "50 percent" Mormon finds new meaning in his Church membership and begins to save for a mission when his service is over. The transgressor repents and again permits the Lord to bless him. Someone who loses a buddy in battle sees his life in new perspective and resolves to make it more meaningful. The war is ugly, wasteful, and unfortunate, but the sorrow it causes is somewhat softened by the blessing of seeing better men, with spiritual strength and determination, rise out of the moral and physical rubble it causes.

The Church among the servicemen is organized into branches where possible and groups elsewhere. In Vietnam alone there are 60 to 70 organized groups, divided into three districts. Each district is presided over by a district presidency and district council. It is a testimony to see the caliber of men the Lord has provided for this district leadership: former bishops, members of stake presidencies, members of bishoprics, high counselors, high priests, and others of great experience. Regular visits to groups are made by district councilmen. Home teaching is done where possible, and an extra visit is made in the event of enemy attack. Priesthood advancements are taken care of regularly and temple recommends issued. For nearly every Latter-day Saint serviceman assigned to Asia, there is an oppor-

tunity to be active and of service.

A discussion of the Latter-day Saint servicemen in Asia would not be complete without reference to their contribution to the physical growth of the Church. Throughout Asia chapels have been built and are being built with the financial assistance and physical labor of the servicemen. Through their contributions they are helping people who have very limited financial resources to enjoy the benefits of chapel facilities. In Vietnam many of the servicemen give one month's combat pay to the building and missionary fund for Vietnam. This same generosity is helping build facilities in all the missions in Asia. In these material ways and the un-

numbered thousands of personal acts of charity, the Latter-day Saint servicemen contribute to the material well-being of the Church at present and in preparation for the future.

Only those who have sat in conference with four or five hundred Latter-day Saint servicemen fresh from the dirt, wet, and misery of jungle war and heard them sing, "And should we die before our journey's through . . .," can feel the richness of souls and the depth of conviction and source of comfort that living the gospel brings. A witness of their testimony is borne as you hear these great men of the Church sing, "... All is well, all is well."

○

*Below are scenes from Man's Search for Happiness, specially filmed in Japan with Japanese actors, which will be featured at the Mormon Pavilion at Expo '70 in Osaka, Japan. The film answers the questions of everyman's search: Who am I? How did I come to be? Where did I come from? After death, what? It points out that the gospel of Jesus Christ is the way to peace and the fullness of everlasting life.*







One of several popular Japanese youth choruses.



A Japanese Latter-day Saint family visits a national monument.

Scenes from the Hong Kong-Taiwan Mission: Top photographs, members perform in program at a branch party in Taiwan. Bottom, local missionary called from Hong Kong passes out Christmas cards on street corner in Taiwan (right), while Sister Huang, a district missionary, waits at the Kao Hsiung train station for her new companion (far right).



***NOW AVAILABLE in response to many requests—  
a re-issue of one of the great books of the Church:***

*twelfth edition of*

# GOSPEL STANDARDS

by President Heber J. Grant

A whole new generation of Church members will welcome the inspired forcefulness and understandable wisdom of the seventh President of the Church in this vitally significant Church work.

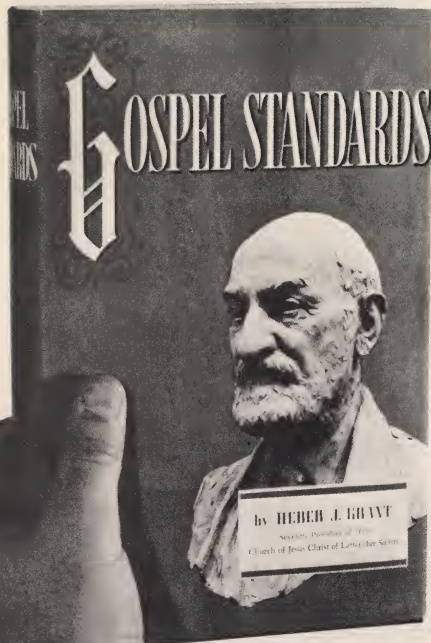
## Typical Excerpts

"Now I want to make all mistakes on the side of mercy. But once in a while I want to see justice get just a little bit of a chance among people."

—Heber J. Grant

"The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid."

—Heber J. Grant



"Gospel themes are elaborated; practical questions of life discussed; wise suggestions made; and more than forty of President Grant's favorite spell-binding stories are re-told. It will hold the interest of all to the last, and will come to occupy an important place in Mormon literature."

Richard L. Evans

Price is only \$4.95 postpaid

Order from



79 S. State • Salt Lake City, Utah 84111

And at book dealers everywhere.

An Improvement Era publication



# The Beginnings in THAILAND

By Craig G. Christensen

● On November 2, 1966, Elder Gordon B. Hinckley of the Council of the Twelve and a small group of Latter-day Saints from the Bangkok Branch assembled in Bangkok's Lumpini Park for the dedication of Thailand for the preaching of the gospel. Subsequently, there followed a more than two-year struggle through the seemingly endless channels of Asian bureaucracy before the Church was incorporated in Thailand November 1, 1967.

Upon receiving approval from the First Presidency, and under the direction of President Keith B. Garner of the Southern Far East Mission, a vanguard of six elders arrived in Bangkok on February 2, 1968. A home to serve as their living quarters was secured in the Bangkai section on Sukumvit Road.

On Monday, February 5, President Garner returned to the mission headquarters in Hong Kong. His instructions to the missionaries were short and explicit: learn the Thai language and arrange to have the six missionary discussions translated.

At the date of their arrival, there

was no Church literature in the Thai language; not even the name of the Church had been translated. The elders relied on fasting and prayer for guidance. Within one week, a translator for the six discussions had been employed, and a language school with Thai instructors had been located. They began three weeks of intensive instruction in the Thai language. In the evenings, time was utilized by tracting in the *farang* (foreign) areas of Bangkok. The reactions of most Occidentals to the undertaking ranged from scorn to pity. "Your failure is assured," the elders were told. "The Thais have a religion that is perfectly suited to them. Don't try to change a contented people with your western religion."

The thrust of these opinions was amplified when it was learned that the first Protestant missionaries in Thailand had labored 37 years before baptizing their first convert. Only in recent years had the entire Bible been available in a Thai translation, and it had many flaws. According to estimates, 97 percent of Thailand is Buddhist, with the remaining portion divided among

the Islam, Catholic, Protestant, and Hindu faiths.

The first crucial weeks were accompanied with a special blessing: a young Thai man, Anan Eldredge, who had been adopted by an American Latter-day Saint family living in Thailand and had been subsequently baptized, was sent to live with the elders to help them learn the language. With his help, they were able to conduct the first Latter-day Saint services entirely in the Thai language in a mere five weeks after their arrival in Thailand. Six Thai investigators were present. (At this writing, Brother Anan, now an elder, is serving as the first full-time native missionary in Thailand.)

The pressures and frustrations of the initial weeks were made more endurable through the meeting of a very special individual. Dr. Gordon M. Flammer of the Bangkok Branch introduced the elders to an intelligent Thai gentleman and his wife:

Craig C. Christensen, former Southern Far East (Taiwan and Thailand) missionary, is presently pursuing a degree in history and Chinese at Brigham Young University.

Boonepluke and Rabiab Klaophin. Mr. Boonepluke (Thais use the first name almost exclusively) was employed at the school where Dr. Flammer taught and had expressed interest in the Church because of his observation of the habits and characteristics of its members.

Mr. Boonepluke had taught himself enough English to communicate on a fairly technical level, so the missionaries began to teach him the six discussions in English, and he in turn would translate for his wife. These meetings were very spiritual experiences. His desire to learn the gospel was intense. He literally memorized each point in the discussions and made certain he had thoroughly digested the material in each lesson before proceeding to the next. He understood the significance of prayer and made certain that his family had daily prayers. He became a regular attendee at the weekly meetings held in the elders' home. Attendance meant a one-hour motorcycle ride with his wife and two children through the crowded streets of Bangkok. His punctuality in a land where time is considered only in terms of "early" and "late" was truly commendable. At length, Brother Boonepluke and his wife were challenged to be baptized.

Space does not allow a discussion of the ramifications of the Thai social structure. Suffice it to say that a Thai man who rejects Buddhism is looked upon as somewhat of a traitor, because Buddhism and the Thai government are inextricably related historically, ceremonially, and philosophically. Such a person becomes a social outcast in many circles and is almost certain to bring disgrace upon his family. Nevertheless, after much personal prayer and counsel from the missionaries, Brother Boonepluke and his wife were baptized and confirmed members of the Church on

May 15, 1968. It was the first baptismal service held by the missionaries in Thailand. (When I left Thailand nine months later, he was serving as a counselor in the Bangkok Thai Branch.)

It is obviously impossible to give a detailed account of the conversion of each member, but there are two others whose roles in the establishment of the Church in Thailand should be noted. Brother Prasong Sriveses, who was employed by the Thailand District president, Eugene P. Till, listened to the six discussions in "pidgin" Thai (as then spoken by the elders) with a degree of comprehension that can only be explained as a gift of the Holy Ghost. Brother Prasong was baptized on June 12, 1968, and the following week he was ordained a priest and set apart as an assistant in the Sunday School superintendency.

A few weeks after arriving in Bangkok, two of the elders met an extraordinary lady, Mrs. Srilak-sanaa. Of noble ancestry, she was well educated and had traveled extensively. She consented to listen to the discussions, and through prayer and study of the Book of Mormon, she gained a fervent testimony; she and her two daughters were baptized July 4, 1968. Since that time, her eloquence and strong testimony have been invaluable in the conversion of other Thai people. She has served the Church as a teacher of an investigators' class and has assisted in translation work.

In June 1968 President Garner was in Bangkok in conjunction with a district conference and was inspired to send two elders to the city of Nakorn Rajasima, better known as Korat, to begin missionary work. They arrived on June 21, and the following week regular Sunday meetings were started. Brother Anan Eldredge and his

family were then living in Korat, and he was again invaluable in starting the work there. Korat, the third largest city in Thailand, has a population of about 75,000. From the beginning, there was a special spirit there, and the hand of the Lord was evident countless times in the locating and conversion of those souls whom he had prepared to receive the gospel. Within a short time the Korat group had about thirty regular attendees, and baptismal services were held monthly. The converts were from all walks of life: students, military men, common laborers, and two former Protestant ministers. The circumstances of their conversions were almost without exception dramatic and miraculous. In a few months it was necessary to find a larger meeting place.

The elders have found it to be a choice experience to work among the Thais. Their warmth and sincerity are unmatched anywhere. They are quick to make friends and are generally humble and content with their lives. They are quick to smile and slow to anger. One who is acquainted with the Polynesian temperament would not find it difficult to understand the Thais. However, the Thais are tolerant of religions to an unnerving degree, thus rendering attempts to teach any one set of beliefs very often unfruitful. This particular difficulty will likely be unsettling to missionaries in Thailand for years to come.

In July 1968, President Garner was released, and W. Brent Hardy was set apart as the new mission president. Under his direction, the elders then laboring in Bangkok were assigned to revise and correct the then existing translations of the six missionary lessons. This proved to be a ponderous task, for the native Thai translators who had been hired were faced with two

major problems: (1) they were not familiar with the Church terminology and doctrine, and (2) the Thai language makes no provision for Christian concepts. For example, "Savior" must be translated "the Holy One who helps." To date, no suitable equivalent for the word "priesthood" has been discovered or coined. Thus, after only eight months in Thailand, the Church was established in two cities, the six missionary discussions had been suitably translated, and a good translation of "Joseph Smith's Testimony" was ready for publication.

In December 1968, Elder Ezra Taft Benson of the Council of the Twelve visited Bangkok to attend a quarterly district conference. During his visit, he was granted an audience with the king of Thailand, and he presented him with a copy of the Book of Mormon and a Thai-language copy of "Joseph Smith's Testimony."

During that same district conference, President Hardy instructed two pairs of missionary companions to travel throughout northern Thailand, in order to determine which cities might be suitable for missionary work. In the northern provinces of Thailand dwell several hill tribes whose culture, language, and traditions differ markedly from the Thais who inhabit the lowlands. The elders had heard of a tape recording that described some of these traditions. The following is taken from the journal of one of the missionaries, Elder Alan H. Hess:

"After a while we decided to go in search of the people who sold the Karen hill tribe music tapes. All seemed to go without a hitch. The post office gave us the address of the post office box number we had received. When we got to the place, we found it to be the Baptist Mission. They have done extensive work among the hill tribes.

They were quite curious as to why we wanted the tape, but they sold it to us anyway. Later we went into a tape recording shop and played it. The narrator told how the Karens have a legend about a golden book which was given to their forefathers. They say that they lost this 'Book of Life' through negligence. They also say that some white men will bring it to them again. Here is the narration as taken from that tape: 'The story of the Golden Book of Life has a large place in the traditions of the Karens. After Creation, God so-journeyed with man for a while, then returned to heaven to the company of His youngest son, a white man. Upon arriving in heaven, God gave the white man three books of life, one each for his children on earth. The books were delivered, and the white brother took his leave to the west, promising to pay a return visit someday. However, the Karen Indians soon lost their golden book through negligence and began wandering the pathway of animistic fears. With fervent expectation and hope, the Karen looks for the coming of his white brothers with the Golden Book of Life.' This longing helped open the way for early Christian missionaries. It is little wonder that the Bible has become the touchstone of the Karen Church and its faith."

The following is a translation of a chant that has been handed down through the centuries among these hill tribes:

"The old men tell us, 'Children remember this:

Remember that the white foreigner will return the Golden Book.

When that happens, take the book, and take care of it.

If you don't it'll be lost, and then there will be no hope at all.

We're old, it's too late for us, but you'll be there.

Watch the sea for the big ship.

Where the waves beat themselves white,

Watch for the white man's ship.

They'll have the golden book.

Take it."

Continuing the journal excerpts:

"Upon arrival in Chiang Mai we were speaking with some of the taxi drivers and one of them gave us the name of a Mr. Thompson, who was from the Karen tribe, but was taken when just a child and brought up by Baptist missionaries. He works in a local bank, and is active in the Baptist Church. The Lord was really with us in that almost as soon as we arrived back at the hotel, one of the workers there came to our door, and even before we asked she said she knew where Mr. Thomson lived and offered to take us there. We went with this little lady on a bus and up a road on the other end of town that would have been almost impossible for us to find on our own. Mr. Thompson received us most kindly, and upon request, related the tribe legend to us a little bit differently than we had heard it before. He said there was a gold book and a silver book which had been lost. The Baptists had been teaching that one book was the Bible and one was the hymn book. We told him about Joseph Smith, the gold plates, and the story of the Book of Mormon. He seemed impressed, but didn't really understand the import. But he did agree to pray about it. And we told him we would go to his bank the following day and take him a Book of Mormon."

As one who witnessed the opening pages of the history of the Church in Thailand, I believe that there is every reason to believe that the words of Elder Hinkley in his dedicatory prayer will be fulfilled: that tens of thousands of Thai people will one day become members of The Church of Jesus Christ of Latter-day Saints. ○



# The Early Missions to Burma and Siam

By Dr. R. Lanier Britsch

● Early in the 1850s the leaders of The Church of Jesus Christ of Latter-day Saints in Salt Lake City, England, and Europe became interested in the possibilities of establishing missions in India, Siam (modern Thailand), and China. This was a period of great expansion of missionary work, and the idea of a world church was in the minds of many church members.

At about the same time (December 1849), two young sailors, George Barber and Benjamin Richey, were forced, because of needed ship repairs, to spend some time in Calcutta, India. They had joined the Church just prior to sailing for India and had a desire to preach the gospel. They interested several English families in the Church. This was the first time the doctrines of Mormonism had been preached in India. Because

Barber and Richey did not have the authority, the families wrote to England asking for someone to baptize them.

At about this same time two other requests for information and "living witnesses" were received in England and on the continent. These requests came from soldiers in the British army who had heard about the Church from friends in England. Within a few months three missionaries were dispatched to India. The first was Elder Joseph Richards, who was sent from England by G. B. Wallace, the conference president. Elder Richards arrived in Calcutta in mid-June 1851. There he found an in-

terested group of potential members of the Church, and he baptized four people on June 22, 1851. The converts were Matthew McCune, Maurice White, and James Patric Meik and his wife, Mary Ann. Others were baptized in the next few days. Richard's visit to Calcutta was brief, because he had signed on as a sailmaker in order to gain passage to India; and when he was unable to find a replacement at Calcutta, he was forced to return to England. He ordained Maurice White an elder and left him in charge of the "Wanderers' Branch."

The second and third elders to India were sent by Lorenzo Snow,

Dr. R. Lanier Britsch, assistant professor of history and associate coordinator of the Asian Studies Program at Brigham Young University, wrote his doctoral dissertation for Claremont (California) Graduate School on the early Church missions to Burma and Siam.

who was at that time president of the Swiss and Italian missions. Elder William Willes landed in Calcutta on December 25, 1851. Elder Hugh Findlay arrived in Bombay about the same time. Lorenzo Snow intended to go to India shortly after sending Willes and Findlay, but because of other church duties and calls, he was never able to fulfill his desire.

Elder Willes took charge upon his arrival in Calcutta and served in India and Burma as a missionary for several years. The first few months of his mission brought considerable success. Word of this fact motivated the First Presidency to call nine men to fill missions in India, four to go to Siam, and four to China. Although Elder Willes had sent encouraging letters concerning his success in India, the Church opened Siam and China almost entirely on faith and hope.

The missionaries chosen to go to India were Nathaniel Vary Jones, Amos Milton Musser, Samuel Amos Woolley, Richard Ballantyne, Robert Skelton, William Fotheringham, William F. Carter, Truman Leonard, and Robert Owens. Called to Siam were Elam Luddington, Levi Savage, Chauncey Walker West, and Benjamin F. Dewey.

The story of the wagon journey to California and the voyage to Calcutta is a saga in itself, but it must suffice to say that it was long and hard. The missionaries, who had been called on August 28, 1852, and who had left Salt Lake City late in October, arrived in Calcutta on April 26, 1853. The Siam-bound elders had gone to Calcutta with the India group, because separate passage to Bangkok was not available. These four men set their minds on reaching their destination, but in the end only one of them ever set foot on Siamese soil. Their intention had been to travel overland across

Burma and Siam. However, the second Anglo-Burmese War was then in progress, and that route was closed. Chauncey W. West and Benjamin F. Dewey tried several times to find sea passage, but in the end, after visiting Ceylon and Bombay, they were forced because of bad weather in southeast Asian waters to give up on their attempts to reach Bangkok.

Elders Luddington and Savage decided that they would go to Rangoon, Burma, to work. From there they hoped to find a way to go to Siam. They were encouraged to go to Rangoon by reports that had been sent to Church members in Calcutta from Matthew McCune, who had been baptized in India.

In August 1852, at the time when new missionaries were being called to Asia, Matthew McCune, who was by this time an elder in the Church, was sent by the British army to Rangoon. He traveled with William Adams, also a sergeant, who was a member of the Church and held the office of teacher in the Aaronic Priesthood. They arrived in Rangoon on August 17.

Eager to teach Mormonism to other members of their military unit, they decided to hold lecture meetings each Tuesday and Thursday evenings. The first lecture was held on August 23, and 20 people attended. The two brethren were delighted. They did not limit themselves to the Tuesday and Thursday meetings; they also held regular Sunday meetings and distributed tracts and literature during their off-duty hours. Their first lecture meeting had been held in McCune's tent, but soon they were able to arrange for a Burmese house in which to live and teach.

At first the two men devoted most of their energy to teaching military personnel, but soon they became interested in the Burmese people. Elder McCune felt that the gospel

should be preached to all people, and knowing that he could not teach the Burmese without a knowledge of the language, he made arrangements with a native teacher and started learning the Burmese language. He also hoped that the gospel could soon be preached to a group of hill people called the Karens. He reported that the Karens were "*a people held in great bondage by the Burmese; but who seem to be prepared for the Gospel, having never been given up to idolatry, though surrounded with it on all sides. They have amongst them many principles of truth, handed down from father to son, in their traditions; and are worshippers of God.*" His desire that the Karens should be taught the gospel was later fulfilled, but without the success that he expected.

From August 1852 until January 1853, McCune and Adams worked diligently at teaching the gospel. They found that the excellent attendance at their first lecture did not prove to be a forecast of things to come, and they were soon happy to have any investigators, no matter how small the number. They placed handbills and announcements in public places, but their signs were torn down and their handbills destroyed. Nevertheless, by January 1853, eight soldiers had been baptized.

One problem that arose was in not having books and information to give investigators and converts. McCune wrote to Calcutta and requested copies of the Book of Mormon and other literature, but the supplies were slow in coming. This same problem arose from time to time in other parts of the mission. To have material sent from England was expensive and time-consuming.

Elder McCune was transferred by his military superiors from Rangoon to Martaban in late 1852, and

by the first part of 1853, he was scheduled to move into the field of combat. From January to August 1853, he was on active military duty, continuing his work as a missionary while in the field with his company. After his company had left Martaban, it marched for six weeks through the Sitang Valley. During this time McCune was teaching the gospel, and he was able to baptize one man while on the six-week trek.

At the end of the movement, the "Martaban column" stopped for two months at a town called Shwaytheen. While there McCune was *"fortunate enough to obtain use of a phonghee-house, that is, the house of the Buddhist priests, to live in, and I made a chapel of it, continuing our meetings for preaching, the same as on the march."*

In a short time, however, he was turned out of this place by the military authorities. He set up chapels three times, but each time was told to leave. The following is his description of the third displacement:

*"I then obtained permission of the engineering officer to take possession of an image-house on the top of a hill, beside a pagoda. This house was filled at one end with large gilt images—the gods of the poor Burmese. This I walled in with mats, and I had a floor of wood put in it for me, by the kind engineer officer, and here I again commenced preaching the Gospel of our Lord Jesus Christ. But I had not held possession more than a fortnight, when I was again warned to turn out, as the authorities required to build a magazine for powder round the pagoda, the wall of which magazine, they said, would have to run through my chapel. They commenced pulling down just sufficient of the roof to render the building uninhabitable, and then stopped. I moved into my*

## UP TO \$42,000 GROSS PROFIT...

...potential a year... with an investment of \$3200 for a typical franchise area of 200,000 population. TransWorld Enterprises, marketing specialists, are seeking ambitious, capable people to handle franchised distributorships of highly-marketable consumer products. Choice franchise areas of from 100,000 to 1,000,000 or more population are currently available in the U.S. and Canada. The greater the population in your franchised area, the greater the earnings potential! Franchise costs are at the rate of \$1600 for each 100,000 of population in an area. Products now available for distribution include:

- a chemical refrigerant pack called Ice-O-Magic, used in ice chests by campers, fishermen, picnickers, tourists. Just add water and Ice-O-Magic drops to 14°F and stays frigid for 12 hours or more.
- a new, delicious, quick-cooking snack product called Snack-O's, dehydrated chips that fluff up in just seconds in a deep fryer to become delicious snacks.
- other products will be forthcoming — all for the one-time cost of the franchise.

For information on this excellent opportunity, write or call:

Kent H. Swensen  
P.O. Box 393  
Orem, Utah 84057  
(801) 225-3314

or  
Glenn R. Frandsen  
10941 Cochran Avenue  
Riverside, California  
(714) 689-3377

**THE DESERET NEWS PRESS**



**DESERET NEWS PRESS**

1600 Empire Road • Salt Lake City, Utah 84104  
Call (801) 486-1892

Layout and Design • Typography  
Photo-typography • Lithographic Offset  
Letterpress • 4-Color Process Separations  
Bindery • Shipping and Mailing

**THE MOST COMPLETE ALL-AROUND PRINTING PRESS**



tent, with the feeling deeply impressed on my mind that my work was done at Showaygheen."

During the time that McCune was able to hold meetings in the various houses in Showaygheen, he baptized two more men. In August, when he arrived in Rangoon, he found that the little branch there had become inactive. The persecu-

tion had been too great for the new convert who had been left in charge. McCune was, of course, disappointed to find affairs in this state, but he was soon given hope by the arrival of two American missionaries, Elders Luddington and Savage.

On June 15, 1853, Elam Luddington and Levi Savage had taken

passage on the *Fire Queen*, which was bound for Rangoon. This voyage, the first of two attempts to sail to Burma, nearly took the lives of the persons on board. Because of a severe storm, they were forced to turn back to Calcutta. Elder Amos Musser, a missionary who was stationed in Calcutta, described the return of Elders Luddington and Savage:

*"While at dinner Brother Luddington came in, in an awful predicament, close [sic] dirty, hat reduced to 2/3 the size, etc., etc. The ship they started to Rangoon in, three days after they left here she sprung a leak and they had been bailing and pumping water night and day ever since. They threwed all their cargo overboard and gave themselves up to the Lord and resigned themselves for a watery grave. They throwed all of the stores overboard, but the Lord delivered them safe. This trial came in exact fulfillment of what Brother Woodruff told us before we left home in the mountains. He said the spirit whispered to him that some of us would have great trials at sea, etc., etc."*

After a little over a month in dry dock, the *Fire Queen* was once again ready to sail. When Elders Luddington and Savage arrived in Rangoon, they began holding meetings on the same schedule that had been followed by McCune and Adams. The location of the meetings was changed, however, to a place within the military stockade, "near the great Shirah-dong Pagoda." The meetings were well attended.

In a letter to President Richards in England, Elder Luddington told of the success he was having in preaching on the government wharf in Rangoon. He told of one meeting in which he spoke "to Burmese, Bengalese, Malays, Brahmins of different castes, Mussulmen, Ar-

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 14, 1969. ©1969

### Infinite kindness

By Richard L. Evans

**R**ed Barber reminds us of one overall quality that Branch Rickey said a man must have if he were to marry one of the famous baseball manager's daughters. Well, one could imagine a long list of all the virtues and attributes that would be required: honor, ambition, talent, money, social acceptance, and all the others. But the one quality absolutely required was this: infinite kindness.<sup>1</sup> Kindness might seem to be secondary, but it quickly broadens out on a wide base. If a person is sincerely kind, he wouldn't deceive, he wouldn't hurt, he wouldn't make unhappy. If a person is sincerely kind, he wouldn't disappoint a loved one by being dishonest, disloyal, unfaithful. Immorality is not kind—not to others or ourselves. Dishonesty is not kind—not to anyone. Lack of support, lack of encouragement, lack of cooperation are not kind. Infinite kindness includes consideration, compassion, loyalty—and increases love. Oh, how many hearts have been broken, how many lives have been blighted by the cruelty of unkindness! Yet how many marriages have been saved, how many sorrows softened by the quality of kindness! Kindness would respect, care for, comfort. Kindness would bring people closer. Kindness would hallow a home, even in the presence of many problems. The Master of mankind spoke sharply at times, and rebuked as occasion required, but it is not recorded that he was unkind ever to a sincere or repentant person. One wouldn't want a son, a daughter, a child committed in any way to anyone who was cruel or unkind. Kindness would surely have to be high among the qualities of a husband, a wife, a child, a parent, or any acceptable person. Infinite kindness—it could save a marriage. It could bring out the best; it could cover for many other qualities.

"Oh, the kind words we give shall in memory live  
And sunshine forever impart.

Let us oft speak kind words to each other;  
Kind words are sweet tones of the heart."<sup>2</sup>

<sup>1</sup>Red Barber, *Walk in the Spirit*. Mr. Rickey: The Dial Press, Inc.

<sup>2</sup>Joseph L. Townsend, "Let Us Oft Speak Kind Words."

# These are the people who will help you install the Baldwin C-600

When we sell you the C-600, you are also buying the services of a team of organ installation specialists. These men are engineers, musicians, and acoustical experts. They will go over your building thoroughly, and recommend an installation to fit the architectural design. An appraisal of the best acoustical arrangement will be made. They will make sure it's installed properly; that it sounds the way it should. We believe the Baldwin C-600 to be the finest electronic church organ built. For your sake—and ours—we want everything to be right. If you're thinking about the pur-



chase of an organ, consider the Baldwin C-600. Consider, too, that the only way you may expect superior musical results from any church organ is to have it properly installed. And this is something you can count on from Baldwin. If you'd like more information on the C-600, write to: Baldwin Piano & Organ Company, P.O. Box 2525, Dept. 1E M-03, Cincinnati, Ohio 45201.

**BALDWIN**  
*The sound investment*

the finest,  
3 manual  
electronic organ  
built.



# CONFERENCE SPECIALS

## TRIPLE COMBINATION

Complete 33 1/3 LP albums.  
Indexed. Quick-learn  
references.

\$101.40 VALUE  
if bought  
separately  
only

**\$89.95**

**FREE  
WITH OFFER**

**\$3.99  
Sacred Song Album**

CHOICE OF  
The Joseph Smith Story  
or  
Jesse Evans Smith's  
"On Temple  
Square"



*Narrated by  
Charles Freed*

LEARN AND TEACH THE GOSPEL this pleasant,  
easy way. Use Reference Guide furnished with  
album. Cross-referenced with band on record.

**Credit Card Terms Available**

## OTHER INSPIRATIONAL GIFT IDEAS

### BOOK OF MORMON

Gold-vinyl edition.

35 LP records  
in 2 Albums....

**\$57.50**

### DOCTRINE & COVENANTS

17-Record Album....

**\$32.95**

### PEARL OF GREAT PRICE

4-Record Album....

**\$10.95**

### NEW TESTAMENT

26 Records. 2 Albums...

**\$44.95**

### JESUS THE CHRIST

29 Records. 2 Albums...

**\$49.95**

### BIBLE STORIES

Fully dramatized. Musical  
backgrounds. 8 Records  
(16 stories) SET....

**\$14.95**

**Many other favorite albums  
\$1.99 and up**

**Many albums and speeches  
available on cassette tapes**

**See your record dealer or**

**Covenant**

**RECORDINGS INC.**

1470 So. State St. • Salt Lake City, Utah  
Phone: 801 • 487-1096

menians, Jews, and gentiles."

In the meantime, Elder Savage decided that he would branch out on his own. He felt that he would be happier if he went to work with the Burmese. On September 28, 1853, he left Rangoon and went to Moulmein, across the Gulf of Martaban, where he remained for some months, spending a great part of his time attempting to learn the Burmese language.

By January 1854, Elder Luddington, with the assistance of Elder McCune, had been able to baptize two more soldiers into the Church. But the work was moving slowly, for in the year and a half that McCune had been in Rangoon, only ten persons had become members. Because of the lack of progress in Rangoon, and because Luddington still had a desire to fulfill his mission call to Siam, he sailed from Rangoon for Singapore on February 3, 1854, arriving at Pulo Penang, or Prince of Wales Island, in late February. After a stay there of five days, during which he preached the gospel, he sailed again, this time to Singapore. From there he took passage on a ship bound for Bangkok, arriving there April 6, 1854. A few weeks later he wrote to the Saints in England; "I am following my calling at this time in the jungles of Siam, far from a civilized nation, and surrounded on the one hand by wild savages, and by wild beasts on the other."

In Bangkok, Elder Luddington held meetings whenever possible. His first service was held on April 9 at the home of Captain James Trail, the skipper of the ship in which he had sailed to Bangkok. After hearing Luddington's words, the captain and his wife asked for baptism and were baptized that night.

Unfortunately, the remainder of Elder Luddington's mission to Siam did not yield such rewards. Captain

Trail and his wife were, in fact, the only converts in Bangkok. Luddington, however, did have some experiences that were rather unusual. He called on the Siamese Minister of Foreign Affairs, and at the conclusion of the one-hour conversation, the minister asked him whether the prophet of God would come to Bangkok. On another occasion he was requested to write a letter to the king of Siam. He reported:

*"I have written a long letter to the king—To His Most Gracious Majesty Phrabat Somdet Pra Chom Klaw Chao Ya Hua, sovereign of Laos, at his request. He being desirous to know something about the gold plates. I gave him a brief synopsis of the same. He is about fifty years old, and has a family of several hundred wives, and children without number."*

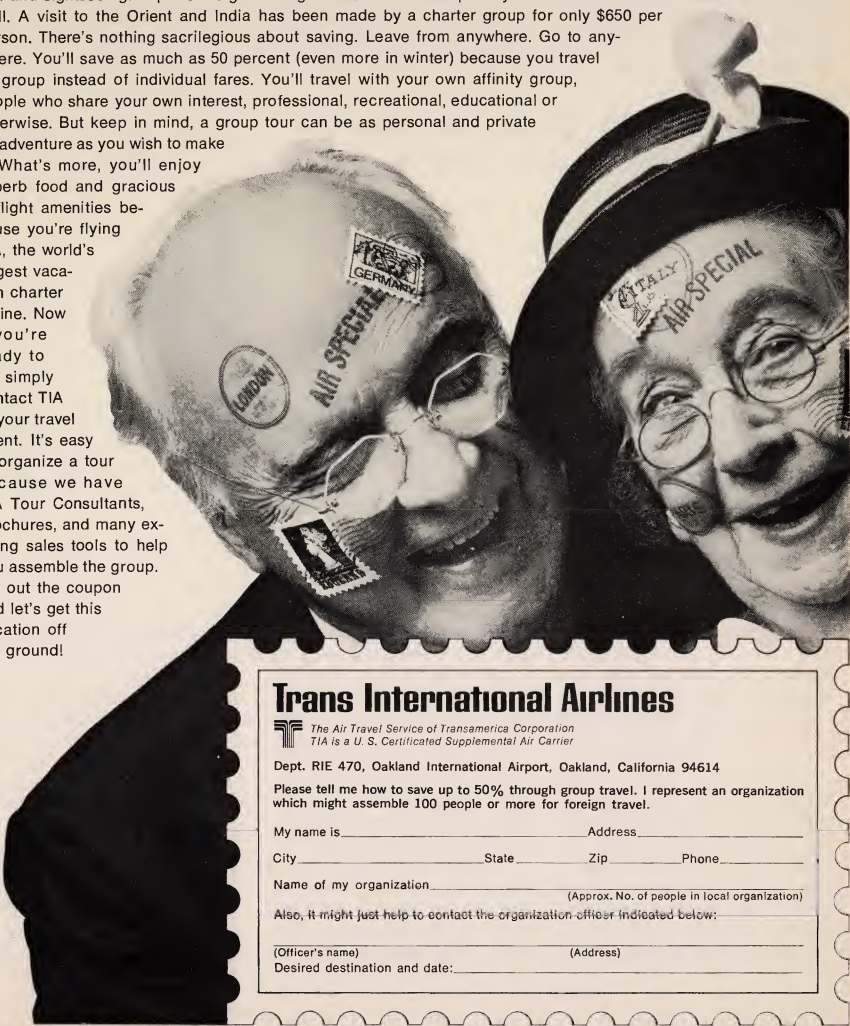
In March 1854, Elder William Willes, the second missionary to India, who by this time had been given his choice to stay in India or go home, decided to go to Rangoon to help Elder McCune, who was now working alone in that city. Elder Willes added a great deal of enthusiasm to the Burma Mission during the six months he stayed there. He baptized 20 persons and opened a school to teach the English language. He used the money that he earned in teaching English to pay for his passage home to England.

In August 1854, when Elder Willes had been in Rangoon for six months, he wrote that the work had slowed down a great deal. At that time Nathaniel V. Jones, president of the mission, once again invited Willes to take his leave whenever he felt so inclined. Apparently the work had also slowed down to a standstill in Calcutta, for President Jones decided to go to Burma for a while. His trip there, as he writes in a letter, was admittedly at least



# *Air Special yourself to Europe and save up to 50 percent!*

You actually can save up to 50 percent on a tour of Europe because you go Air Special on TIA group charter rates. Two hundred and fifty members of a New York City organization recently toured London, Paris and Rome for three weeks for just \$395 per person. This low prorated price covered air fare, hotel accommodations, ground transportation and sightseeing. Explore the great religious centers of Europe or you can save with TIA to other destinations as well. A visit to the Orient and India has been made by a charter group for only \$650 per person. There's nothing sacrilegious about saving. Leave from anywhere. Go to anywhere. You'll save as much as 50 percent (even more in winter) because you travel on group instead of individual fares. You'll travel with your own affinity group, people who share your own interest, professional, recreational, educational or otherwise. But keep in mind, a group tour can be as personal and private an adventure as you wish to make it. What's more, you'll enjoy superb food and gracious in-flight amenities because you're flying TIA, the world's largest vacation charter airline. Now if you're ready to go, simply contact TIA or your travel agent. It's easy to organize a tour because we have TIA Tour Consultants, brochures, and many exciting sales tools to help you assemble the group. Fill out the coupon and let's get this vacation off the ground!



## **Trans International Airlines**



The Air Travel Service of Transamerica Corporation  
TIA is a U. S. Certificated Supplemental Air Carrier

Dept. RIE 470, Oakland International Airport, Oakland, California 94614

Please tell me how to save up to 50% through group travel. I represent an organization which might assemble 100 people or more for foreign travel.

My name is \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

Name of my organization \_\_\_\_\_

(Approx. No. of people in local organization)

Also, it might just help to contact the organization officer indicated below:

(Officer's name) \_\_\_\_\_ (Address) \_\_\_\_\_

Desired destination and date: \_\_\_\_\_

in part for the purpose of getting away from Calcutta. When he arrived in Rangoon, he worked with the elders there for a few days and then sailed across the Gulf of Martaban to Moulmein, to see Elder Savage. Savage had by this time been in Moulmein for about a year and had devoted his attentions to the native people. He was becoming quite fluent in the Burmese lan-

*desires and anticipations that we should find a people that would receive our testimony. The first night set us far beyond the reach of the European population, in the midst of the swarming multitudes that inhabit this country. That night we stopped in a Karen village, which we reached some time after nightfall, in not a very agreeable condition, for I had the misfortune*

*Buddhists, and those who are not do not worship anything—they have no correct idea of God at all. Brother Savage told them who we were, and the nature of our message. It was a new train of thought, and such a burst of new ideas upon their contracted minds, that they could not comprehend it at all. They will not understand that we know anything of the God whom we worship, only in the same manner that they do—that is, by some fabulous legend or tradition like their own. They know nothing of the past, only by tradition; which forms the leading feature in their character, and I think it is more firmly reveted upon their minds than any other people's in the world; in fact all Asiatics partake more or less of this spirit, it is interwoven with their very existence, and it is almost a thing impossible to make any inroad upon them. They are indeed a strange sect, and it is like commencing with the raw material to do anything with them, for they must be remodeled throughout, and there seems so little to commence upon that it is difficult to begin the work of creation."*

As they traveled from village to village, Elders Jones and Savage found the Karen people to be much alike in their beliefs and reactions to the gospel. Although they were disappointed by their lack of success, the elders still felt that the Burmese and Karen people were the finest Asiatics they had worked with.

Upon their return to Rangoon, Elder Jones went back to Calcutta; Elder Savage, who was working on a translation of *The Vision of Joseph Smith* into the Burmese language, decided to stay in Rangoon for a while longer.

In the meantime, Elder Willes sailed on a ship bound for Pulo Penang, from where he planned to

"I told the captain that the man, kingdom, or nation that fought against the Saints . . . should go backward and not forward, should sink and not swim," replied the elder

guage; however, he had not made any conversions to the Church. Because Elder Jones felt that Savage could be helpful to him, he took him back to Rangoon.

In addition to his desire to get away from Calcutta, Jones was also interested in supervising the Rangoon Branch and seeing whether he could give the elders encouragement in their work there. Another purpose was to visit the Karens. After returning to Rangoon from Moulmein, Elder Jones stated:

*"We then began to make preparations for our trip amongst the Karens. We tried to get some conveyance by land, but soon learned that in consequence of the incessant rains that prevail here six months of the year, an overland trip was no way practicable, having to cross mullahs (ravines), and low strips of land which were in all probability inundated. As a last resort, we came to the conclusion to hire a boat which we did for four English shillings per day. We then provided ourselves with the needful for the campaign, and set off buoyant with*

*just before night to get an overturn, by which I was enabled to judge correctly the depth of the water, which I found to be several feet. We, however, made the best of it for the night, and by morning my clothes were partly dry. But with the daylight came a strange and magic view, to American eyes—a whole community of villages upon posts from six to ten feet above the water. They looked like the inhabitants of Neptune, that had just emerged from the watery element. An old adage came to mind with much force, which was, that 'one half of the world do not know how the other half live.' This is literally true. . . ."*

Elder Jones was interested in the way the Karen people lived, but he was most concerned with their religious views. He hoped that the reports that they had a belief in God would prove to be true.

*"In their religious views we did not find the people as represented. They do not worship the 'Great Spirit,' as the missionaries have stated. Very many of them are*

find a ship that was going to the west coast of America, but in this he was not successful. A captain then gave him the opportunity to go to Singapore. He later found that he had been offered passage so "that he might assist him [the captain] and the crew in defending them from the piratical Malays, who infest the Straits of Malacca."

Fortunately there was not an attack from the Malays, and Willes reached Singapore safely. There he was surprised to find Elder Luddington, who had been working in Bangkok, but who was "about the same as mobbed out." Luddington wrote of their meeting: "Brother Willes spent four days with me, which was like balm to a wounded spirit, or water to a thirsty man. When I was hungry, he took me to the bazaar [sic], and bought me a loaf of bread and a bowl of soup with a few vegetables and China fixings." Even though the elders would have preferred staying together longer, Willes made arrangements to sail to Liverpool, England, on the ship *Gazelle*, and so they parted on October 14, 1854.

Elder Luddington soon sailed from Singapore. On December 10, 1854, he wrote to President Franklin D. Richards, telling of his experiences at sea:

*"I arrived in this place [Hong Kong] on the morning of the first instant, after a long and sickening voyage of 35 days from the Straits of Malacca, or Singapore. We put in here in distress. I was a passenger on board the Prince Woronzoff from Edinburgh, Scotland.*

*"On the ninth day out, 15 miles to the westward of Paliwon Island . . . just before dawn of day, on Saturday the 4th of November, in a heavy fog and rain, our clipper struck with great violence on a coral reef, or sunken rock. The captain ordered port helm, and all*

*on board was as silent as the charnal house of death. We struck three or four times on those rough and pointed rocks, and our hopes were almost gone, and death stared us in the face, but thank the Lord, He sent to our relief an unusually large wave, which carried us over the rock into deep water. We manned the pumps, and sounded the water in the hold, and found the vessel made one inch of water every three minutes, or 20 inches per hour. Our spirits groaned within us. It was a time of deepest distress. I felt that my mission had been according to the will of heaven, and I could not but ask, "Father, must I leave my body here?" But I felt, "Thy will, O Lord, be done."*

*"I had a little hope that we might save ourselves in our boats, but to our terror the captain informed us that the inhabitants of Paliwon Island were all cannibals. The island is not far from Borneo. . . .*

*"Our gallant brig was bound for Shanghai, and the captain was determined to run her into that port, if possible to save expense, otherwise we might have put into Manilla, which would have been far better.*

*"Here commenced the epoch—trouble, sorrow, sickness, pain, vituperation, and abuse. I was sick and had to stand in the water at the brake of the pump morning and night, to keep us afloat, and save our lives, with however little hopes. We were for 15 days in a gale of wind. . . . Sometimes we carried on mountain waves, and then again thrust down into the great abyss of waters, in the troughs of the sea, expecting at times to be buried, as the vessel often shipped seas which swept the decks fore and aft. I was sick, and my body was worn down with pain from costiveness and the general disorganized state of my system.*

*"All this was but trifling. Said*



The Season's Most Treasured Gift

Pure elegance of line, cut and design, this Special Session Dress is beautifully traditional with lace yoke and cuffs. Expressly created for both slender and full figures. Wear newly belted or flowing free. Adjustable lace collar . . . hidden back zipper . . . slash pockets. 100% Nylon tricot and lace. P,S,M,L,XL. No. SSD-E.

Matching Slip. 30 to 38. \*6245. \$10.00

\$22.00

See Your Local  
Le Voy's Consultant  
or  
Mail Check or M.O.  
Postpaid in U.S.A.

Le Voy's®

2511 S.W. Temple • Salt Lake City, Utah 84115

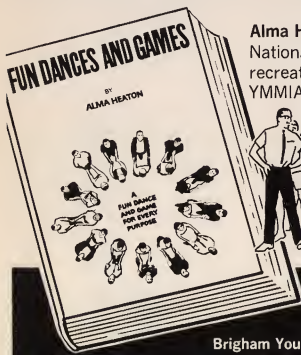


# Fun Dances & Games

BY *Alma Heaton*

This giant 330 page book is a must for every dance director and will turn dances into successful, entertaining social affairs.

- Involves those on the sidelines
- Promotes mixing and changing partners
- Provides fun for both young and old
- Explains hundreds of games and dance steps.



**Alma Heaton**

Nationally recognized recreational dance authority. Member—YMMIA General Dance Committee.



NOW JUST

**\$3.00**

Send check to  
**BYU PUBLICATION SALES**  
205 University Press Building  
Brigham Young University, Provo, Utah 84601

## ARE YOU OVER 65?

### *A Special Service For Our Older Friends*

Granite National Bank now provides checking account convenience without cost to our friends 65 years of age and over. No minimum balance necessary—no limit to size. Bank by mail, and we'll pay the postage both ways. Tell your friends and relatives about it.

**CHECKING  
ACCOUNTS  
WITHOUT CHARGE**

**Granite**

**NATIONAL BANK**

2265 HIGHLAND DRIVE  
SALT LAKE CITY, UTAH 84106  
PHONE 486-2101

#### **Leisure Tours Travel Club Tours for 1970**

- Mar. 16—Seven day California Temple Tour Oakland-Los Angeles Tour San Francisco, Hearst Castle and Hollywood. \$99.00 per person.
- June 13—Five day Cardston Temple Canadian Rockies Tour. \$140.00.
- July 4—Twelve day Cardston Temple Canadian Rockies Pacific Northwest Tour. \$195.00.
- July 25—Seventeen day Palmyra Pageant and Eastern cities. \$265.00.

Temple Tours and Rose Parade Tours for members only. Membership fee \$1.00 per year. Call or write for itineraries.

#### **Leisure Tours Travel Club**

34 Richards St., Salt Lake City, Utah 84101  
Phone 363-7922

the captain, 'Ah! you are the Judas, your religion is of the devil, you ought to be put to death, and if Jesus was now on the earth, you would put him to death.'

"No," I replied, 'We are his friends, and not his enemies.' The persecution came hotter and hotter. After reading Elder Spender's letters, the captain said that he was a liar, for he condemned everybody and everything but his own order. I told the captain that the man, kingdom, or nation that fought against the Saints of Latter-days, should go backward and not forward, should sink and not swim.

"We passed Formosa Island two days out in the Pacific Ocean. The leak increased, and caused alarm, and we turned our course and stood for Amoy. The storm came on again, accompanied with thunder and lightning, the clouds gathered blackness, the elements became furious, and the seas again swept our decks; we then put into Hong Kong. After running within three days' sail of Shanghai, we were driven back 700 miles to the very place where I wanted to land 35 days before."

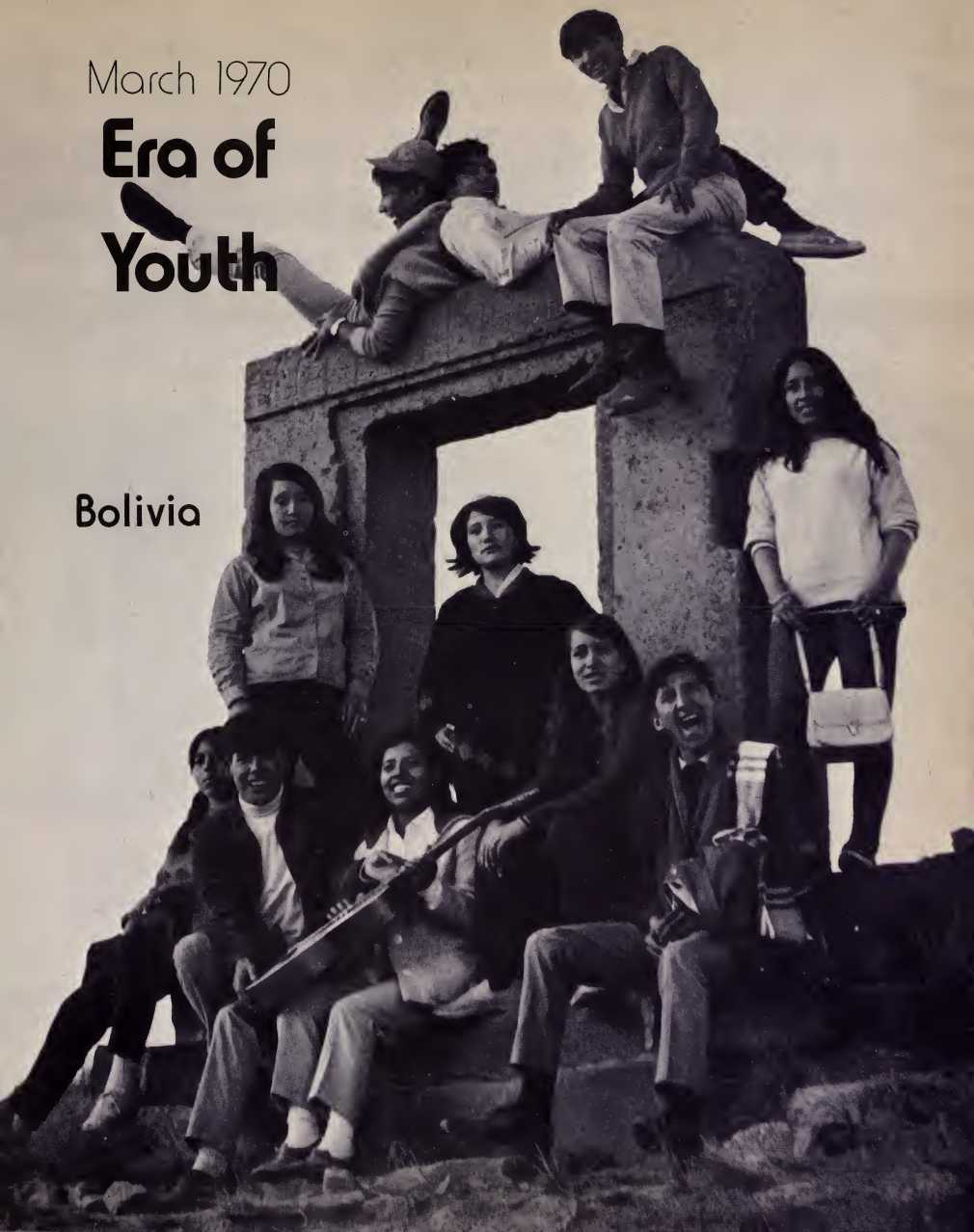
Elder Luddington remained in Hong Kong a few days, recovering from his seasickness, and then started looking for a free passage to California. In mid-December he was able to sail on the ship *Lucas*, bound for San Francisco.

In Rangoon, Elder Savage continued to preach the gospel until late in 1855; then he traveled to Calcutta, from where he embarked for Boston. Elder McCune and his family remained in Rangoon until 1856, when he was discharged from the army. All of these missionaries, including McCune, later lived in the Salt Lake Valley. From the time the McCunes left Rangoon until only recently, the Church did not have an officially recognized mission in Southeast Asia. ○

March 1970

# Era of Youth

Bolivia



# TO BE YOUNG IN



WHAT IT'S LIKE

● High in the rugged and snowcapped Andes Mountains and at the base of 21,000-foot Mt. Illimani lies the beautiful city of La Paz, Bolivia. Founded in a natural canyon in 1548 by the Spaniards, who wished to protect themselves from the icy winds that sweep across the 13,000-foot *altiplano*, or high plain, La Paz is the home of some 150 young Mormons.

In a developing country such as Bolivia, where progress is slow and many modern conveniences are not to be found, The Church of Jesus Christ of Latter-day Saints plays an important role in the lives of its young people. In an area where few or no organized activities are generally offered to

youth, the Church, especially through the Mutual Improvement Associations, offers the youth opportunities to grow and develop along many lines. For some of the youth, these activities offer the only social association they have.

The MIA programs are an effective missionary tool for the youth in bringing the gospel to their peers. The desire of the young Bolivian members to participate and develop is without equal. Many of them dedicate most of their spare time to the Church and its growth, and most of each Saturday's daylight hours are spent participating in organized tournaments and athletic contests.

Speech festivals, road shows, special district sporting events such as volleyball and baby football (a soccer game usually played on a basketball court), and the general activities give young members and nonmembers the opportunity they need to progress and better themselves, both spiritually and mentally.

Dating customs in Bolivia for the youth of the Church are different from those in many other countries. Usually the young man must visit the home of the girl's parents to ask their permission for a date with their daughter. Their dates may include attending such events as movies, soccer matches, and other sporting events; trips to







Lake Titicaca, the highest navigable lake in the world, or to Chacaltaya, the highest ski resort in the world; or picnics at the ancient ruins of Tiahuanacu, which date back to the pre-Inca period. Another date is a group party called a *pena Folklorica*, where everyone is required to dress in typical Bolivian costumes, and typical dances and folk music are presented.

Many of the members date non-members, since the Church membership is rather small. This gives them a chance to bring the gospel into the lives of friends by their example. Entire families have been brought into the Church because of the influence of young members.

Most Bolivian youth begin attending school at the age of five or six and continue their schooling until 18 or 19. The schools are government controlled and organized. Many schools offer programs to people in the rural areas, where some of the better students spend days in the *campo*, or country, teaching their fellow Bolivians how to read and write and how to better their present living conditions and way of life. This program attracts many of our Mormon youth and gives them an opportunity to serve their fellow Bolivians, 70 percent of whom are still illiterate.

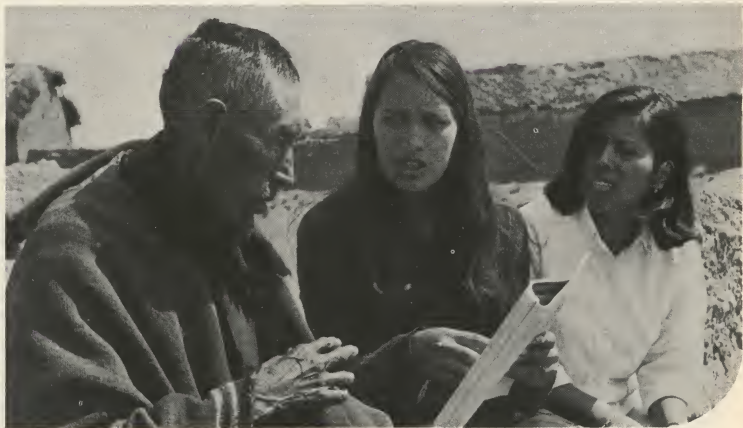
Education in Bolivia is free, including the universities; and, as a result,

the number of students who work part-time while attending school is very small.

Most of the youth who belong to the Church in Bolivia have a very important role in the Church's growth and development. They give service in the auxiliary organizations and missionary work. They hold such positions as dance directors, branch counselors, presidents, superintendents, and counselors of the MIA and the Primary, or class teachers.

In a number of branches, the Primary and the MIA organizations are made up of young members, and in Bolivia we are blessed with some of the finest.

By Dee Talbot



The door of the moon with its new, modern-day Incas. Left to right, Virginia AUSA, Ernesto Castel, Soraida Sainz, Monica Barrios, Elsa Sainz, Olga Sainz, Eduardo Sanabria, and Cecilia Barrios. On top of the door are Nels Quiroz, Hugo Castel, and Ernesto Sanabria.

Canoeing on the highest lake in the world are Eduardo Sanabria, Virginia AUSA, Olga Sainz, and Ernesto Sanabria.

Gonzalo Aliaga is asking the parents of Christina Vazquez for permission to date their daughter. Young Bolivian men are required to visit the girl's family before permission is given for a date.

Olga Sainz and Monica Barrios visit with a poor altiplano farmer, whom they are teaching to read. In the background are typical Bolivian adobe houses.



By J. Marvin Higbee

• After watching a man being beaten nearly to death, a bystander, when asked why he didn't do anything to stop the crime, said, "I just didn't want to get involved. They might have turned on me. Anyway, it wasn't any of my business. That's why we have the cops to take care of things like this!"

We say, "Isn't that terrible? That would never happen to me!" But I wonder if, in another way, we too are uninvolved. Some reports claim only two percent of the students on college campuses are what are termed "activists." The other 98 percent are uninvolved in the "activist" movements. What are they doing?

Some become involved in campus affairs; most don't. Some become involved in civic affairs; most don't. Generally speaking, the other 98 percent are doing little. They are not involved. They stand by and watch while ideas, institutions, and people are destroyed, and decisions that affect them are made without the benefit of their thinking. Many Latter-day Saint college and university students are right in the middle of the uninvolved 98 percent.

Some of this uninvolvedness on the part of Latter-day Saints comes because of fear, misunderstanding, or complacency, or because they are not prepared or motivated to become involved.

The Lord never intended for us to isolate ourselves from the world. In John 17:15 he very specifically says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He seems to be saying that we must live in the world and struggle with the problems of the world, but not become "of the world." In other words, we need to be involved in the world and help with the solutions to the problems of the world. We need not isolate ourselves; rather, we should insulate against their negative influence. The Latter-day Saint college

# Something

and university students of today need to become involved. In this day more than ever, the people of the world need help. They need to know the gospel principles not only in word but also in action. I'm not suggesting only proselyting or attempting to convert people, but rather extending ourselves, and through us the gospel, by applying its principles through involvement in campus, civic, social, and political affairs.

There may be those of us who fear the world's close scrutiny of certain doctrines and policies of the Church; and thus, rather than becoming involved and attempting to answer the difficult questions, we isolate ourselves. This fear may be understandable, but fear should never be a basis for lack of involvement. In Edna St. Vincent Millay's "Aria De Capo," Corydon said to Thyrsis, "One of us needs to risk . . . or don't you see, the game will go on forever." We can never hope to explain all things to all people, but we can apply the principles of Christianity in our relationships with all people.

Here are some suggestions as to how a Latter-day Saint student might become involved in campus, civic, social, and political affairs and thus, through the way he conducts himself, extend the gospel to many who would otherwise never have been aware of it.

1. Commit yourself to becoming involved.
2. Pick out one issue or problem you see, become informed, and then do something.
3. Write a letter to the editor of your school paper when you don't agree with what is happening on or off campus, or even if you do agree.
4. Become aware of the needs of those in the ghettos and in the educationally and socially deprived areas.
5. Become involved in social service groups. Volunteer to help in any way you can, whether you feel qualified or not.

6. Prepare yourself for positions in student government and organizations on campus and then seek those positions.

7. Become involved in the institute of religion, but don't isolate yourself behind its walls.

8. Develop an attitude of extending yourself beyond the limits of the Church doors.

9. Let your voice be heard, but let it be in gentleness and patience. Someone said, "All things come to him who prepares himself with patience."

10. You may not be able to do much, but you can do something, so do it! There are numerous other things that can be done, and if you let your imagination run and listen to the cries of mankind with your heart, you will know what to do.

As we become more involved with ideas, programs, political theories, and the civil rights of mankind, let's consider this very meaningful thought. It is taken from *The Book of Tao*, which was written over 2,500 years ago by the ancient Chinese philosopher, Lao Tzu. He wrote: "When living, man is supple and yielding; when dead, man is hard and stiff. When living, all animals and plants are soft and pliant; when dead, they are withered and brittle. Thus, being inflexible and unyielding is part of dying, being flexible and yielding is a part of living."

The essence of this statement is "listen." We need to be sensitive to others' points of view. One of the great dangers of "having the truth" is the tendency not to search for further truth or be willing to listen to others as they explain how they see it.

Being flexible and yielding does not mean to discard standards and beliefs, but rather, while holding tightly to these truths, to be willing to continue the search by being sensitive to the Lord, to the needs of mankind, drawing from their experiences, and acting upon what we see and hear that is good. ○





# CHURCH basketball

an  
interesting  
HERITAGE

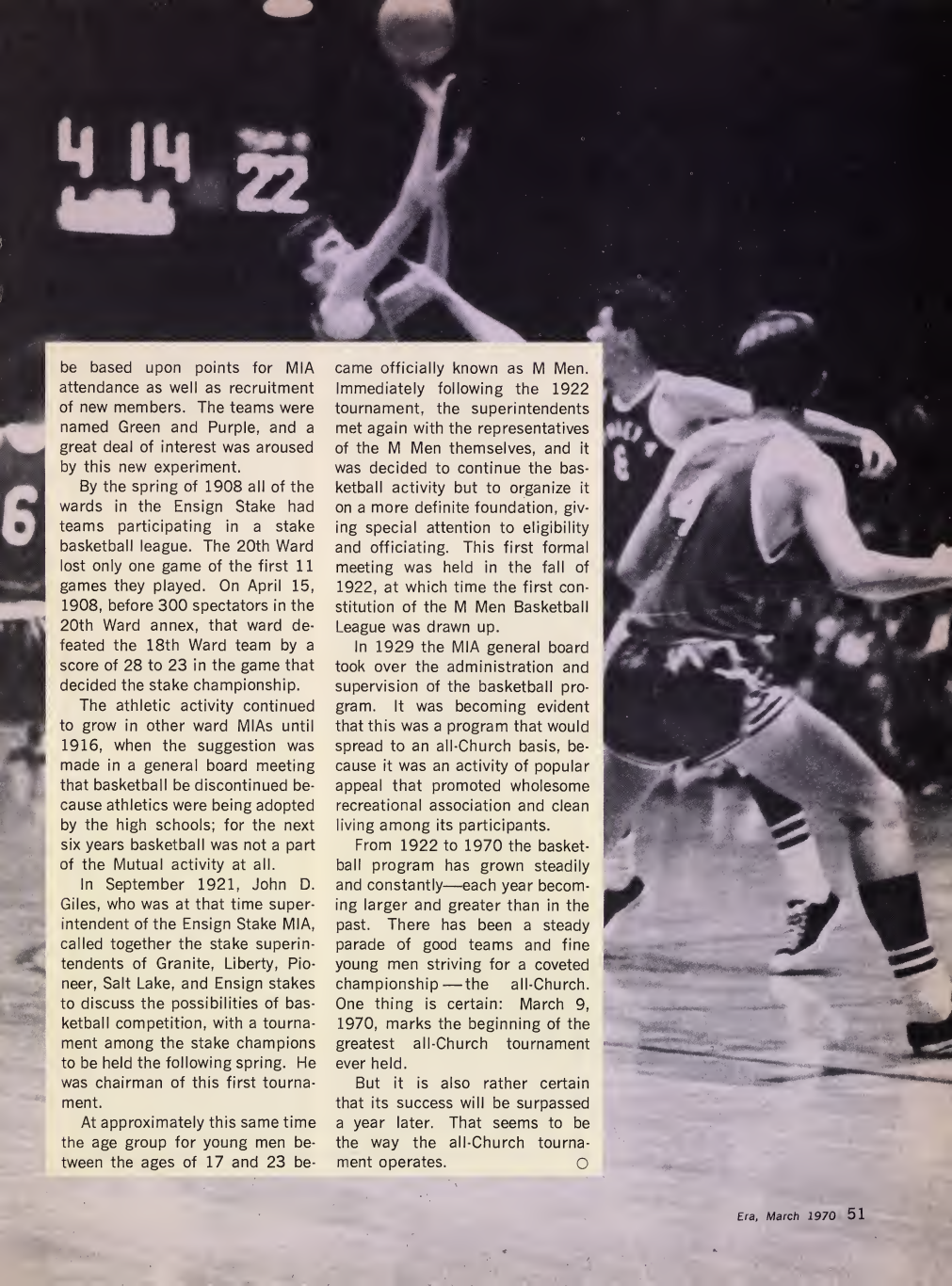
By Joseph S. Wood  
YMMIA General Board,  
Athletic Committee



• Monday, March 9, marks the beginning day of the 1970 five-day all-Church basketball tournament in Salt Lake City. Thirty-two M-Men teams will be competing in the senior division, while 32 Ensign teams will be striving for championship in the junior division. This large gathering of teams will represent all sections of the United States as well as Alberta, Canada.

These 64 teams survived their stake league play and their zone play-offs in order to reach the coveted all-Church tournament. They are the teams remaining out of a total of approximately 4,400 that began stake competitions a few weeks ago. Without question, this makes the Church's basketball program the largest organization of basketball competition in all the world.

How did this program get started? Like most things that are large and expansive, it once was a struggling and tiny beginner. It was far back in 1906 that the MIA leaders of Ensign Stake in Salt Lake City began to talk seriously of adding a regular athletic activity for the benefit of the Junior Department of the Mutual program. The movement was particularly suited to the 20th Ward of that stake, where the president of the Junior Department gave a pennant for the winner of the two basketball teams in the ward. Each team selected its own officers, and the winning of the pennant was to



be based upon points for MIA attendance as well as recruitment of new members. The teams were named Green and Purple, and a great deal of interest was aroused by this new experiment.

By the spring of 1908 all of the wards in the Ensign Stake had teams participating in a stake basketball league. The 20th Ward lost only one game of the first 11 games they played. On April 15, 1908, before 300 spectators in the 20th Ward annex, that ward defeated the 18th Ward team by a score of 28 to 23 in the game that decided the stake championship.

The athletic activity continued to grow in other ward MIAs until 1916, when the suggestion was made in a general board meeting that basketball be discontinued because athletics were being adopted by the high schools; for the next six years basketball was not a part of the Mutual activity at all.

In September 1921, John D. Giles, who was at that time superintendent of the Ensign Stake MIA, called together the stake superintendents of Granite, Liberty, Pioneer, Salt Lake, and Ensign stakes to discuss the possibilities of basketball competition, with a tournament among the stake champions to be held the following spring. He was chairman of this first tournament.

At approximately this same time the age group for young men between the ages of 17 and 23 be-

came officially known as M Men. Immediately following the 1922 tournament, the superintendents met again with the representatives of the M Men themselves, and it was decided to continue the basketball activity but to organize it on a more definite foundation, giving special attention to eligibility and officiating. This first formal meeting was held in the fall of 1922, at which time the first constitution of the M Men Basketball League was drawn up.

In 1929 the MIA general board took over the administration and supervision of the basketball program. It was becoming evident that this was a program that would spread to an all-Church basis, because it was an activity of popular appeal that promoted wholesome recreational association and clean living among its participants.

From 1922 to 1970 the basketball program has grown steadily and constantly—each year becoming larger and greater than in the past. There has been a steady parade of good teams and fine young men striving for a coveted championship—the all-Church. One thing is certain: March 9, 1970, marks the beginning of the greatest all-Church tournament ever held.

But it is also rather certain that its success will be surpassed a year later. That seems to be the way the all-Church tournament operates. ○

# Don't spin your wheels

By Paul Cracroft



• Almost everyone who has ever driven a car has experienced that hopeless, helpless feeling of wheel-spinning on ice or in thick, gooey mud. That bogged-down feeling—who needs it?

A sense of getting somewhere is so important to Latter-day Saints that it is easy to see why a wise God made it necessary for us all to keep busy. Many people think God cursed Adam when he introduced hard work into the life of man (and sometimes the things we have to do are a bit of a drag), but would it be much fun to go through life spinning our wheels and really not getting anywhere?

Somehow, when you know that the world has an eternal purpose behind it, the challenge and excitement of accomplishing something each day toward fulfilling that purpose becomes one of the central aspects of life. One of our beloved Church leaders, President Stephen L. Richards, put it this way:

“Work with faith is a cardinal point of our theological doctrine, and our future state—our heaven—is envisioned in terms of eternal progression through constant labor.” (*Where is Wisdom?* [Deseret Book Company, 1955], p. 253.)

In a day when a lot of new slogans have taken over, we hear much about the need for people to “do their own thing.” There are lots of things to do—and they don’t need to be unpleasant, far-out things that can border on the illegal or the immoral. The world cries out with things that need to be done. Even if you have a job, don’t overlook the many boundless opportunities to help someone else—with or without pay for your work.

“The world has need of willing men,” according to an old church song. Those words are just as true

today as when they were first written.

Following are six volunteer jobs that would be helpful, character building, and just plain fun. You know many more.

1. Somewhere along the line perhaps you’ve acquired skill in a foreign language—in the home, in the mission field, during a travel-study tour, at school. Why not make yourself available to the language teacher at your former school as a “resource person”? You could drill the slower students, bounce questions around, hold conversations with them, or otherwise show that foreign languages are possible—and fun—to learn.

2. There’s not a hospital anywhere that can’t make good use of a pair of willing hands. Scrub up your own, and let some overworked nurse or administrator know that you’d like to spend a few hours each week helping out.

3. Let’s assume that you enjoy plays and concerts and that you know how to write. Even newspapermen can’t be in more than one place at a time. Many an editor would like to send you out to cover a cultural event when his own staffers are tied up with other stories.

4. Almost every city or town has its share of underprivileged children or teen-agers—the poor, the handicapped, those who’ve made a mistake or who need a helping hand. If you can guide even one of these to find the handle of his bootstraps, you may share his thrill if he’s able to pull himself up.

5. Almost every Mormon youth does something well or has a talent that sets him or her apart from the crowd. It’s almost just as certain that someone—sometime—recognized this gift and helped develop it. There’s no law that




says you can't search out someone else with a similar gift and encourage that person. Teaching is sharing. Sometimes the recognition of talent is all the nourishment that talent may need to help it blossom into something wonderful.

6. Humanitarianism—like God—is not dead. Even in the most affluent neighborhood there is likely to be an elderly or infirm person who needs some help with the many little things it takes to keep a house running smoothly. Leaves you've raked for free will crunch musically underfoot; snow you've shoveled just because you wanted to will shine a little whiter; trash you've voluntarily carried out might not even look like trash at all. Or you could mend a fence, fix a broken pane of glass, install a light switch, or do a hundred and one things that would not take long but could mean much.

If you look back over this beginning list, you'll find that some of these little jobs could even lead to exciting careers.

Obviously, some things you'd like to do might take more than just one pair of willing hands. Volunteer for a few friends, too. If, like a lot of people, you're sitting around wondering what to do (just letting those old energy wheels spin, as it were), why not conjure up a work party where it will do the most good? The resultant shock may shake both you and the neighbor served, but chances are you will all survive the blow.

The earth spins because it has some place to go in God's scheme of things. Some of us spin in vain because we *don't* have a place to go. A loosely spinning wheel starts to function as soon as it grabs hold of something solid. If some honest "sweat of the face" will start you on your way, get with it. Stop spinning your wheels! ○



## A Girl Is Like a Fawn

By Dennis H. Drake

Spring-young, a girl is like a fawn

In danger situations:

Half-frightened, half-curious,

At once attracted and repelled.

An instinct older than age warrants

Will warn youth—

To bound away brief and sure

Permits ripeness, beauty, life.

But mute indulgence invites a dulling sting

That is ending, not beginning, as evening to dawn.

A gentle doe is never born; she grows from a fawn.



## Parent

By Margot Van Orman

*How could  
we thank you  
for the  
time  
and  
patience,  
until our  
time was consumed  
and our  
patience  
sorely  
tried?*

*How could  
we express our  
joy in  
growing  
and  
progressing,  
without our  
expansion in precept  
and progression  
step  
by  
step?*

*How could  
we repay your  
sacrifice in  
giving  
us  
life,  
except by  
our making life  
as you  
selflessly  
made  
us?*

*Now we  
can thank you.*

Thank You.



DOWNEY, CALIFORNIA . . . Troop 307 has just celebrated a first—six boys attaining the Eagle rank at the same time. U.S. Congressman Del Clawson presented the awards to the boys. Besides being fine Scouts, they are good money-raisers. They recently staged a very successful waffle dinner

and auction, and with the funds raised they bought much-needed camp equipment. Pictured are: top row, Scoutmasters Ed Robinson and Dr. G. Arnold Davis; second row, Steven Davis, Jeffrey Taylor, and Mark Robinson; front row, Brian Chapman, Bruce Chapman, and John Boyle.



DELTA, UTAH . . . This is a realization of a dream come true. Almost ten years ago Brother Cecil Losee was asked to be Scoutmaster of Troop 141, Delta Second Ward, Deseret (Utah) Stake. At that time his oldest son, Gary, was just entering the Boy Scouts. Brother Losee's enthusiasm for this assignment was overwhelming: he loved the Scout program, he enjoyed camping and working with young boys, and he wanted to see all of his sons attain the distinguished rank of Eagle Scout.

The five Eagle Scouts are: Gary, 22, who has filled a mission in the East Central States; Paul, 21, who has filled a mission in the British South Mission; Mark, 18, who is anxiously looking forward to his mission call; Blair, 16, and

Floyd, 14. The older boys have also received their Duty to God awards. Gary, Paul, and Mark, who are now attending college, live together in a small trailer house. They are active in their college wards, and Paul is a stake missionary.

Brother Losee's scouting assignment came to an end last September with the call to serve as first counselor in the bishopric. In a court of honor in November, the boys' mother, Ava Bishop Losee, was presented a special eagle necklace with five eagles on it. The Losee family also includes three small daughters, Celia, Nancy, and Ranae.

In the photograph are, back row, Blair, Gary, Paul, Floyd; front, Mark, Cecil Losee.



**BOUNTIFUL, UTAH . . .** There are ten Eagle Scouts this year in Troop 263 in Bountiful 30th Ward. Eight of them received the award during one court of honor this year. Pictured are: front row, left to right, Dean Larson, Russell Park-

er, Lynn Roe, Jeff Hatch; second row, Brad Barnett, Brad Jones, Kent Stanger, Kurt Stevenson, Gaylen Brown, and Richard Cannon; back row, Scoutmasters Cloyd Brown, Garn Nelson, and Robert Wilson.

# getting to know you

*(Though we can't make a practice of printing pictures like these for the whole Church, they seemed especially worthy of mention at this time.—The Editors)*



**FT. LAUDERDALE, FLORIDA . . .** This ward's basketball team has won the regional meets in the women's divisions for four straight years in a row. They

have won the coveted stake sportsmanship trophy twice and the regional sportsmanship trophy three times. Left to right, top row, Kathy Black, Peggy

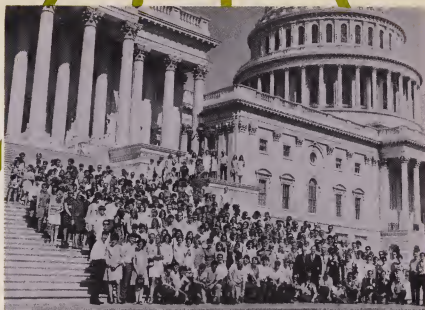
Cooper, captain, Erni Hamel, Sue Winston, and Carolyn Robbins; front, Carol Haynes, Carolyn Barnes, Diane Underhill, Debra Strelow, Wanda Mears.



# TEST YOUR INTERNATIONALITY



2



3



1

You claim to be internationally minded. You are proud of your interest in the world. You admit to having cosmopolitan tastes, of being well traveled. You boast of friends all over the globe. Great! But can you name the nationalities of the youths pictured here, or can you identify the locales?

4



Answers to: "Test Your Internationality!"

1. Hawaii: Newly baptized sister being congratulated with lei.
2. England: Robin Hood's famed Nottingham Forest.
3. Washington, D.C.: Mormons from Pennsylvania play basketball.
4. South America: Jugal contestants in youth conference.
5. Korea: Volleyball game at youth conference.
6. Brazil: Drum major leading the primary parade.
7. San Diego, California: Youth conference near Mexican border.
8. Finland: MMA play.
9. Tahiti: Relay runner in Papete.
10. Japan: Freshhood dinner.
11. Texas: Dune buggy on the desert.
12. New England: A "sapper" drilling for maple syrup for welfare project.
13. South Africa: Delegates to youth conference.



5

9



10



11

6



7



8



13



12



# LACROSSE



• Flashing sticks battle for the white rubber ball. The shorts and lightweight shoes tell you this is a game of speed, but the helmets and the padding on the arms and the thick gloves tell you that this is a rough game, too. The fast-moving, hard-driving game of lacrosse has captured the Novato (California) Ward.

Lacrosse, sometimes called dryland hockey, is possibly the oldest sport in America. It was being played by the Indians of northeastern United States and Canada at the time of the early French exploration of North America. It is a hard-contested game in which emotions are easily aroused. Constant movement of players in quickly changing offensive and defensive patterns creates many opportunities for individual performances. It is a game in which the little man is pitted against the big man. Skillful stick-handling, speed, and determination make up for the lack of size and strength. While lacrosse requires less brawn than a sport such as football, it does demand quickness and the desire for personal combat that the American Indians brought to it. The Cherokees, in fact, called it "the little brother of war."

One day last year, the ward YMMIA superintendent, Harold Gingrich, was telling one of the ward's stake missionaries, Richard Brown, about the need for activity that would keep the interest of the

boys in the Explorer and Ensign groups. Dick is a member of the Marin County Lacrosse Club, which plays in the Northern California Lacrosse League, and is also a qualified referee. In conference with the bishop, Dick met with the priests and teachers to explain the game and see if there was interest in forming a team. Almost all the members of the priests quorum were interested, even though they had never seen the game. The Northern California Lacrosse Association donated sticks and loaned helmets, gloves, arm pads, and jerseys needed to get the team started.

The turnout for the first practice sessions was more than encouraging. The enthusiasm for the new game spread and five nonmember boys joined the eleven ward members on the team.

Since this is a junior league team, they use one goalie and five other players on a smaller field than varsity teams, which use ten players. The game is fast, with players continually on the run, and because of the vigorous nature of the game, players are rotated in platoons frequently, giving all the boys a chance to play. The slightly rough body contact and the flashing, whacking sticks may cause a few bruises, but injuries are minor. The boys love it! Skill, strength, speed, and endurance all contribute to good, exciting lacrosse. ○



# ENOUGH ROPE

by Arthur V. Watkins

The inside story of the censure  
of Senator Joseph R. McCarthy by his colleagues.

On August 12, 1954, the United States Senate authorized a Select Committee to study the charge against Joseph R.

McCarthy of "conduct unbecoming a member of the Senate." Arthur V. Watkins, the Senator from Utah, was named Chairman by Vice President Richard Nixon and immediately announced his plan to conduct a "judicial hearing" in a "judicial atmosphere."

Now, from the perspective of fifteen years after the controversial hearings that signalled the end of a turbulent career and a fearsome era in American public life, Senator Watkins has written this inside story.

The great source of Senator Watkins' strength in standing up to the pressures of that time lay in the staunch religious faith he has always had. This is a story of inspiration for all Americans, but it is a special message of courage and dedication



President Eisenhower, Senator Watkins,  
President McKay  
1952

Dear Senator Watkins:

Now that your victory is won, permit me to extend to you many hearty congratulations and high commendation for your clarity, sound judgment, and true dignity manifested throughout the entire hearing and the final disposition of this most difficult case. You have won merited honor to yourself, retained the prestige of the Senate, and brought credit to your state and to the nation. May health and the blessings of the Lord continue to attend you.

Cordially and sincerely  
your friend and brother,  
David O. McKay  
December 11, 1954

to duty for members of the Church. The University of Utah Press is pleased to offer the book to ERA readers, for this one time only, for \$6.00 including postage. This special price will be given only when the attached coupon is used or when reference to this ad is made in your order.

## From the national reviews:

"...it is a revealing portrait of a genteel conservative reacting with fortitude and sustained by prayer in his attempts to deal with the rowdy tactics of America's most accomplished anti-communist."

*Saturday Review*

"Two things are notable in Watkins' book. First, his absolute honesty; second, his dispassionate manner of presenting facts."

*Salt Lake Tribune*

"For a time in the early and mid-50's... Sen. Joseph McCarthy threatened to disrupt the process of government and paralyze the United States Senate."

Then, after years of pandemonium and almost despair on the part of his hapless victims, the seemingly irrepressible gladiator in the phony war against Communism was toppled from his perch. The feat was accomplished by an unassuming legislator with an unsuspected

streak of iron in his constitution... That soft-spoken Senator, Arthur V. Watkins of Utah, now tells the story of his strange confrontation with the Communist-eating dragon in the volume here under review...

With Watkins in firm control, the [Select Committee of the Senate] moved on to finish its hearings in a judicial atmosphere, to shape the censure charges and to win a resounding vote on the floor which soon put an end to McCarthyism.

It is a dramatic story of an unforgettable chapter in our history...

*The Washington Post*

"Hopefully, the book's express and implicit lessons will be perceived. Certainly the nation has historically been preserved by men who confront crisis with quiet strength and dignity. Arthur V. Watkins was such a man in his day. We have need of such men again today."

*Sunday-Telegram, Portland, Maine*

University of  
Utah Press  
Salt Lake City, Utah  
84112

Please send me \_\_\_\_\_ copies of Senator Watkins' book "Enough Rope" at \$6.00 per copy (including postage). I enclose \$\_\_\_\_\_ in full payment.



NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

(Utah residents please add 4½% sales tax.)

# Genealogical Research in ASIA

By John W. Orton

• What kind of source materials available in Asian countries can be used for genealogical research? What kinds of information do they give? How early can a pedigree be successfully traced by using these materials? These are questions that are asked by the curious as well as the sincere genealogist, especially those who have heard whispers of the clan-oriented society that exists in China and Korea today and that existed in Japan until the Meiji Restoration.

To the Asian the word "family" has a little different definition than to Westerners. For the lack of a better word, we might call the Asian family a clan, comprising all of the descendants of a certain progenitor. Thus, many genealogical records have originated from this type of family system. The clan genealogies that were maintained in similar format in both China and Korea are the result of a specifically appointed compilation committee. This committee, sponsored by the clan organization, gathered and published the vital information of descendants of a common ancestor.

One good example is the genealogy of the descendants of the Chinese philosopher Confucius,

who lived during the fifth century B.C. A reprint of the 1682 edition of this genealogy, owned by Kung Te Cheng, a direct descendant of Confucius, was recently completed by the National Central Library of the Republic of China, and a copy of this three-volume set, which contains an uninterrupted lineage of 2,500 years, was presented to the Genealogical Society by Peter Chang during the recent World Conference on Records. Clan genealogies are also available for Vietnam, Ryukyu Islands, Mongolia, and Manchuria.

In the absence of the clan genealogy or the associated clan records, another genealogical source for China that has been collected widely by Western libraries is the local history, or *fang-chih*. Similar in content to the county histories so popular in the United States during the latter half of the nineteenth century, the local history usually includes a section on residents of the locality, with additional data on influential families and those who have more illustrious ancestors.

The most frequently used source by the Japanese Saints in compiling their family group sheets is the *koseki*. The present civil registration system, which dates from 1871, is an outgrowth of an earlier system, which is known to date from 646 A.D. and alleged to date from 86 B.C. Rather than a civil registration, the *koseki* is a household registration that might be compared to a combination of a United States census and vital statistics registration. The one exception is that the *koseki* may include up to three generations in one household registration. Japan is responsible for establishing a population registration in Korea and Taiwan, over which it became protectorate during its expansion period.

The most frequently used source in Japan is the family genealogy, or *kafu*, compiled by the family elder or the eldest son. These genealogies are compiled from documents that are drawn up at the close of each family celebration, such as births, marriages, and deaths. This source is still widely

John W. Orton, Genealogical Society research specialist for East Asia, travels annually to East Asian countries and consults widely with experts in his assignment to increase genealogical source material for the Church.

maintained among traditional families.

During the period from 1603 to 1868, Japan was ruled by the Tokugawa military government. The *shumon aratame cho* (examination of religion register) and the *goningumi cho* (five men in a group register) are the most commonly used genealogical sources dating from this period.

Christianity flourished at its introduction into Japan during the sixteenth century, mainly because it received the support of Oda Nobunaga, the feudal lord who began a reunification movement in Japan and who feared that the power being attained by the Buddhist sects might be a threat to his own feudal rule. It has been estimated that as many as 500,000 Japanese became baptized Christians during this period. Shortly after Toyotomi Hideyoshi came into power, he placed a ban on Christianity, since he suspected that Christian missionaries would be forerunners of colonial conquest, as had happened in other parts of Asia. The Tokugawa shoguns increased the persecution of the Christians and, as a method of control, instituted the *shumon aratame cho*. Aside from avowing that an individual was a devout Buddhist and listing the sect, name, and location of his temple, the register usually included the following genealogical items: name, age, sex, and residence for each member of the family unit.

The *goningumi cho* was probably patterned after a similar registration in China. In principle, the registration law made five men equally responsible for the acts of one of their group. Because this was the basic unit for controlling religion, this register had a close connection with the *shumon aratame cho*. However, in addition it had the function of communicating

Listener's Digest presents —

# Book of Mormon on tape!

## MINI-TAPES or COMPACT CASSETTES

Narrated by

**DR. LAEL J. WOODBURY**

Chairman, Dept. of Speech and Dramatic Arts, Brigham Young University

The ideal method to study the scriptures. Listen and learn anytime, anywhere—in your car or your home. Perfect for Home Evening study.

### Features of Book of Mormon on Tape:

- Completely Portable
- Easy to Operate
- Excellent Missionary Tool
- Lifetime Guarantee
- Bookcase Albums

Mini 3 1/4 Inch Reels  
1 1/2 I.P.S.

**\$39<sup>95</sup>**

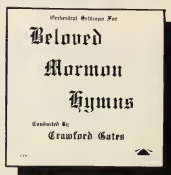
Compact Cassette

**\$69<sup>95</sup>**

## Introductory offer

A special collection of Mormon hymns presented in the majesty and splendor of a full orchestra. Conducted by Crawford Gates, this stereo record will become one of your favorites.

Purchased with the Book of Mormon Tapes... **\$200** Record Ordered Alone... **\$495**



### CRAIG CASSETTE RECORDER

Just snap in a cassette and it's ready to play—no need to thread tape.

Craig 3 1/4 Inch Reel Recorder... **\$39<sup>95</sup>**



### Please send the following items:

- |   |  |
|---|--|
| <input type="checkbox"/> Book of Mormon on 3 1/4 Inch Reels (\$39.95) | <input type="checkbox"/> Craig Cassette Recorder (\$39.95) |
| <input type="checkbox"/> Book of Mormon on Cassette (\$69.95)         | <input type="checkbox"/> Craig Reel Recorder (\$39.95)     |
| <input type="checkbox"/> Stereo Record of Beloved Mormon Hymns        |  |

Name.....  
Address.....  
City..... State..... Zip.....

Send check with order and we will prepay the postage. All other orders sent C.O.D.  
Utah residents add 4 1/2% sales tax.

### Mail orders to

Listeners' Digest, 242 North University Ave., Provo, Utah 84601 — Phone: (801) 374-9373



FOR OLD-FASHIONED  
HEALTH-GIVING  
GOODNESS

"CORONA"  
GRAIN MILL

for use with  
wheat, corn, nuts,  
etc. Easily adjusts  
for fine or coarse  
grinding. New 1 CTSP  
model mill with finer  
grinding plates \$10.95  
postpaid. East of  
Rockies add \$1.00  
postage. Finer grinding  
plates for old 1 C  
mill \$1.95 set postpaid.  
Add 4½% sales tax in Utah.  
"Special" quantity prices to church groups.



HOME SIZE STONE GRIND  
FLOUR MILLS



Grind your own flour! . . . Eat your  
way to better health with an All Grain  
flour mill.  
Free Corona mill with every All-Grain  
mill sold. Write now for more infor-  
mation.

Send orders to:  
**SMITHFIELD IMPLEMENT CO.**  
99 N. Main Smithfield, Utah 84335

orders from the shogunate, the ruling office of Japan during this period, and distributing the responsibility for the payment of tax.

The compilation of genealogical records is not new to the Japanese. The earliest effort to compile an authoritative genealogical record of clans that is still extant was completed in 815 and was entitled *Shinsen Shojiroku* (New Record of the Clans). This 30-volume set included a record of 1,182 clans. Although not in its original form, the *Kojiki* (Record of Ancient Matters), completed in 712, is a compilation of the genealogy of the Imperial family. In these early works, reference is made to *Teiki*, *Kyuji*, *Tennoki*, and *Kokki*, earlier genealogical compilations that are no longer extant.

Korea, influenced heavily by Chinese culture during the earlier period, has retained, perhaps to a stricter degree than China itself, the custom of maintaining the traditional records. In addition to clan genealogies and local histories, the civil service examination rosters, maintained from the beginning of the Yi dynasty (1392) until they were abolished in 1894, are an excellent source for those who hold a government or military position. These rosters may include such information as name, birth date, clan seat and place of residence, names of brothers, and up to eight generations of one's paternal line and his mother's paternal line.

*Ho-juk* is a triennial census that was also enumerated during the Yi dynasty. In type of information given, *ho-juk* may be compared to an English census record, giving age and place of birth for the members of the household; but in addition *ho-juk* lists three paternal generations plus the mother's father for each member of the household, including slaves.

The Philippines Islands were dis-

covered by the Spanish in 1521, with the first successful settlement dating from 1565. Fortunately for the genealogist, the Code of the Canon Law requires that every Roman Catholic parish maintain the records of *status animarum* according to a standard form, including the registers of baptism, marriage, and death. The earliest registers in the Philippines date from 1572. The Dominican missionaries who entered the Philippines in 1587 are the only order of the five missionary orders that labored in the Philippines to have maintained their records there. These will be found in the Dominican Archives of the University of Santo Tomas.

The Philippines is one of the very few countries in Asia that can boast a national archives. It maintains records from both the Spanish and the American periods. A recent discovery is eleven and a half million documents dating from the Spanish period. As a result of the Spanish American War, the Philippines came under the control of the United States in 1898. The first official census of 1903 and subsequent enumerations have since been sold for wastepaper, but a civil registration law was enacted in 1900, and some registers of births, marriages, and deaths will be found in local registry offices.

Something should also be said concerning memorized genealogies that are still extant, at least among the Bontoc and Ifugao tribes of the Mountain Province. The custom of memorizing genealogies apparently once flourished through most of Asia among traditional societies. Usually a specific person was appointed to memorize the genealogy of the family. The Philippines may be one of the few remaining countries with a segment of its society still able to recite genealogies in oral form.



The Portrait He Loved . . .

Personal Oil-Painting of beloved President David O. McKay by world-famed portrait artist Gene Anthony. Brush oil-painted, set in richly hand-carved 13" x 14" gallery frame. A treasured gift or keepsake for home or office. \$56.00 ppd. Send check or money-order today to Gene Anthony Studios, 2250 Glouming Way, Beverly Hills, Calif. 90210. Your satisfaction guaranteed.

The Asian people seem to have a natural understanding and appreciation of the relationship between an individual and his ancestors. Members of the Church in Asia are utilizing this expanse of records to identify their ancestors, and under great financial sacrifice they are making plans to go to the temples to have the temple ordinances performed for their families. To assist

the Saints in reaching this goal, the missions in Asia are organizing temple excursions. Three very successful excursions from Japan to the Hawaii Temple have already been completed, with a fourth planned for August in conjunction with the Korean Mission, and a fifth excursion, to the Salt Lake Temple, is planned to correspond with October general conference.

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 7, 1969, © 1969.

"There are two who will know . . ."

By Richard L. Evans

**W**hen I left my home to go away to school," said a thoughtful son, "my father said to me: 'No matter what you think or what you do, there are two who will know—you and the Father of us all.'" This may not have a very modern sound, but it answers some questions. Even if all the world doesn't know, even if our family and friends don't know, there are still two who know. And even if there were only one—even for those who don't acknowledge an eternal record, a living God and personal relationship to him, still—I know—you know—each man knows that which concerns himself. Now, as to the questions, or one of them at least: With people breaking the commandments, or not acknowledging them: departing from honesty, virtue, morality; setting aside time-honored standards and restraints; doing just what they want to do, supposedly—or at least doing as they profess to please—well, if they are living just like they want to live, why aren't they happy? Why are they still arguing with themselves inside—and with others—uneasy, feeling cheated, unsatisfied, with a gnawing accusation within? Elbert Hubbard gave one answer when he said, "Men are punished by their sins, not for them."<sup>1</sup> In a sense, such laws enforce themselves. By his very nature man is what he is. And if he lives one way, he gets one result. If he lives another way, he gets another result. It is true that people have been variously taught and conditioned by teaching and training, but there is something basic that works within, as we run with or against the light; and men become refined or coarse, easy or uneasy, happy or unhappy, self-respecting or self-accusing by how they live their lives. There is only one way to find personal peace and an inner respect, and it can't be done by living against the counsel God has given. To return to the opening sentence: "No matter what you think or what you do, there are two who will know"—and even if there were only one, it still wouldn't be a very good gamble.

The Genealogical Society actively cooperates with and encourages the missions of Asia in their genealogical programs. A small staff in the examining department gives special attention to family group sheets. Two staff members in the research department devote full time to discovering and evaluating source materials that may be used for Asian genealogical research. They are also responsible for disseminating this information through research papers and developing aids that will assist individual researchers and the Asian genealogical programs.

One long-range project that is now over half completed is a Japanese surname catalog, which will have a total of more than 80,000 surnames. A records submission manual is being written, adapted to special problems of processing Japanese family group sheets. A research paper, "Major Genealogical Sources in Japan," should also be in print by early 1971. Negotiations for microfilming are underway in Korea and planned for at least two other Asian countries.

The World Conference on Records was a major boon to genealogy in Asia as well as other parts of the world. Through the conference the Genealogical Society gained many friends who are offering their knowledge of Asian records and assistance to the Society's acquisitions program. Representatives of the national libraries of four major Asian countries were present, as well as internationally recognized scholars of genealogy, records sources, and depositories.

Thus the Saints in Asia are preparing themselves to meet the challenges of the future, fulfilling the admonition of the Prophet Joseph Smith that "the greatest responsibility in this world that God has laid upon us is to seek after our dead."

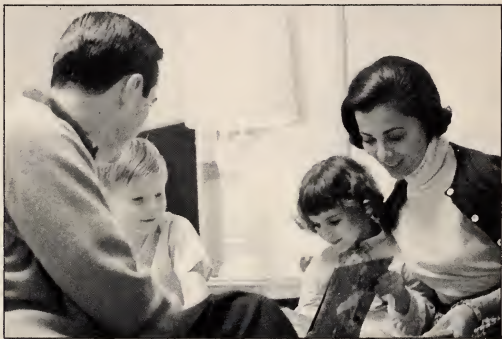
<sup>1</sup>Elbert Hubbard, *Philistine*, Vol. XI, p. 77.

*People over 65 get the cash they need to fill the gaps in Medicare that could cost them thousands.*

*Life's more fun when you feel secure against medical bills. It's twice the fun knowing you'll get money back for staying healthy. Sick or well you must collect.*



# What Can You Do About Today's



## \$54-a-day Hospital Costs?

● Like everything else, the cost of being sick or hurt has gone up sharply. The average daily cost of a hospital stay has tripled since 1952—from \$18.35 to \$54.08 a day. Experts say they'll climb even higher.

These \$54-a-day hospital costs have put millions of Americans in a dangerous spot, because their health insurance is no longer enough to pay the bills. They'll either have to pay the lion's share out of their own pockets—or buy more health insurance, using money they'd rather save for the future.

But now there's a remarkably different kind of money-back health plan that solves this problem. This revolutionary plan returns money to you if you don't get sick or hurt. If you don't need the benefits, you get paid a big cash "nest egg" at maturity.

Like ordinary insurance, this

low cost plan pays you generous tax-free cash benefits when covered sickness or injury strikes. It pays you in addition to benefits you collect from any other insurance you have, including group.

But unlike ordinary insurance, this plan means you no longer have to get sick or hurt to collect. If you stay well, you still get a big check. Instead of paying premiums which return no money if you have no claims, you get a cash refund of all your basic annual premiums at maturity. It's like having an extra savings account set aside for your future security and pleasure.

You don't even have to stay 100% healthy to get money back. If you collect benefits that are less than what you paid in annualized premiums, you get a cash refund of the difference.

So sick or well, you must collect! It's the sensible, low-cost

answer to today's rising medical costs.

This remarkable Money-Back protection is offered by Bankers Life and Casualty Co. of Chicago, whose famous White Cross Plan policies now protect more than 6,000,000 Americans. And the White Cross Plan also includes new low-cost protections to help folks who are over 65 fill the many gaps in Medicare.

The story of this revolutionary protection that also pays you cash if you stay well — and special "Over-65" plans to supplement Medicare — is told in the Gold Book, an interesting and informative booklet offered free by Bankers.

Readers of Improvement Era can get a free copy of the GOLD BOOK by mailing the postage-free air-mail reply card next to this page. There is no cost or obligation for this service.



# 

### In the Beginning

My wife and I always enjoy our copy of the *Era*. However, the January issue and the article "In the Beginning" were very special to us, and a source of inspiration. We did find a "spirit of joy and testimony" in that article.

PHILLIP A. DAVID  
SALT LAKE CITY, UTAH

The January *Era* was beautiful—even our five-year-old enjoyed the pictures. We were all impressed with the scholarly articles, which help us to have a greater appreciation for the miracle of the Creation.

MARY ELLEN JOLLEY  
SALT LAKE CITY

I enjoyed very much the article "In the Beginning," but I found a noticeable mistake on page 36, wherein the diameter of the earth is said to be 24,000 miles wide. I believe it is about 7,926.56 miles.

ERNEST TERRY  
PAYSON, UTAH

You're right.

### What Can We Read?

In response to letters in the October and January "Buffs" on which Latter-day Saints can read; As an English teacher and an avid reader I understand the difficulty many people have in finding good reading material. However, I have found that there are many excellent books for young people and adults. Public and school and university libraries are stocked with the classics as well as modern literature that can teach and uplift us. It takes a bit more looking, that is all. Another excellent source is the Relief Society cultural refinement lesson series, *Out of the Best Books*.

MRS. T. J. BURROWS  
LIVERMORE, CALIFORNIA

### Research & Review

I was so impressed with the first of the articles in the new "Research & Review" department. To me, the statistics from Brother Killian's thesis on the objectives of the seminary system were extremely interesting and vital. As a senior in high school, I find myself asking the same questions about the gospel that those students involved in the survey asked, and after a brief survey I have found that my friends also have a deep concern for making gospel principles a deeper, more intrinsic part of their lives. Could you please print more such articles dealing with these topics? The youth of the Church would gain much from them.

KRISTY COON  
SALT LAKE CITY

I was thrilled to see the new feature "Research & Review." This, I believe, will give the *Era* wider coverage. Brother Payne's review of Brother Killian's thesis was a wise choice to start off the feature. We as teachers need this kind of information.

Also, I liked the article and pictures on the Creation, especially the first part on the size and magnitude of God's creations. I have tried to put this in terms young people could understand, but have failed. Thus I was especially pleased to see some of our scientists tackle the job.

KEITH W. PERKINS  
INSTITUTE OF RELIGION  
TEMPE, ARIZONA

"Research & Review" is the most hopeful new trend I have seen in the *Era* for a long time. The article on "The Religious Concerns of Our Youth" expresses the attitudes of the youth who desire to be faithful, whatever their age. I look forward eagerly to future articles in this department.

RHODA THURSTON  
HYDE PARK, UTAH

## The Spoken Word


"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 28, 1969. ©1969.

The past is to learn from, not to live in

By Richard L. Evans

From a thoughtful mood, for a thoughtful moment, comes this reminder: The past is to learn from, not to live in. Our thoughts move in many directions, with the events of each day, with the mood of each moment. We waver often between discouragement and confidence, between regret and gratitude, wishing we *had* done better and hoping we *might* do better—searching ourselves, looking for values, for guidelines in life—loving the earth we live on, yet somehow sensing that we are on a journey that moves us on, through time and to eternity. We all have days of discouragement. "Sometimes the hardest thing in life is simply to put one foot in front of the other—to keep going," as one observer said. "And, sometimes, the most worthwhile things . . . are accomplished . . . by people who are struggling not for greatness, . . . but simply . . . to keep going."<sup>1</sup> And there is quiet heroism and goodness and earnest purpose on the part of many wonderful people, despite all failures and imperfections. There is evil in the world. There is also good. It is for us to learn and choose between the two; to increase in self-discipline, in competence, in kindness; to keep going—putting one foot in front of the other—one day, one hour, one moment, one task at a time. There is no point in giving up in regret, for life is a process of repentance, of improvement, and will justify all the trial and error and effort, as we keep moving, with patience and purpose. "Have courage for the great sorrows of life, and patience for the *small* ones," wrote Victor Hugo; "and when you have laboriously accomplished your daily task, go to sleep in peace. God is awake."<sup>2</sup> The past is to learn from, not to live in.

<sup>1</sup>"Try One Inning," *Capsuled Comments*, September 1969.



Today's Family

# GARDENS Are Such Friendly PEOPLE

By Florence Bittner

● My summer garden is for enjoyment, and it is the result of spring effort.

Spring usually catches me napping, and it takes a while for my enthusiasm to build up to battle heat. By the time I have my on-my-knees-in-the-dirt armor on, the weeds have been growing for weeks; and weeds don't wait. They use every chance they get.

Once I have decided it's gardening season, I enjoy getting out and doing battle. I rake and spade and fight staunchly for weeks. My spring enthusiasm for dirt under my nails lasts until the weather gets really hot; then I retire from the battlefield to the sidelines, where I cheer lustily for my flowers.

But the saucy little dandelions don't need sideline boosters, and they don't wilt in the heat. They jut their chins and soak up the sun, and they just keep growing.

That's the reason they survive. I can't help admir-

ing dandelions' attitudes. They just keep working away. They don't get their feelings hurt, they don't get discouraged if they aren't fully appreciated, and they don't need to be coddled and coaxed.

Why don't begonias act like that? Or roses?

I know begonia people, and if I were growing people instead of flowers I'd concentrate on the dandelions. Who wants to be bothered with the begonias of life—people who have to be coaxed and appreciated and encouraged and assisted? They are lovely to behold, but such fragile beauty. One breath of adversity and they wilt.

Give me dandelions every time. They just keep slogging away and are more interested in getting the job done than worrying about who gets the credit.

I'm not growing people this year—at least not out in the flower beds, so I root out the diligent little weeds and toss them into the trash pile. I do it re-

# The best things in life are real.

The real things in life just can't be beaten. After all, what could be better than the real cakes you bake from scratch? Nothing.

But it does take longer at a time when life's a lot more hurried than it used to be.

That's why Fleischmann's developed the new Rapidmix method. It makes baking the real thing quicker and easier than ever before.

Because you no longer have to dissolve the yeast, worry about water temperature or heat the bowl.

Now you just blend Fleischmann's Yeast with your other dry ingredients, mix—and bake one of the best things in life. A light, tasty cake. The real thing.

For 70 real thing recipes, including the Babka below, send 25¢ for "Fleischmann's New Treasury of Yeast Baking", Box 61E, Mt. Vernon, N.Y. 10559.







luctantly, feeling somewhat wanton, uprooting all that life, destroying all that latent energy.

But as I turn back to my flowers, I notice a spray of white fuzz still on the ground, and a smile comes. The dandelions may have the last word yet.

Then there are the petunias of my garden. What would gardens be without petunias? So much show from such an unpromising little bit of green, and they just keep right on producing all year long. All they need is the essentials to work with and they're off and blooming.

I tuck a few petunias around the sides of my peonies. Such magnificence from these lush fruitful flowers. While they last they fill my garden with flamboyant color, but in a few short weeks it is all gone. That is when the sturdy little petunias take over and keep producing bloom after bloom all summer and until frost nips the edges of the flowers.

I had a peony friend. One great splash of effort—one splendid production, but after the tumult and the shouting died and the spotlights were turned off, she faded and was heard from no more.

The chrysanthemums are drooping, so I tie them to stakes; then I loosen the soil around their roots. All spring and summer these regal beauties are absorbing sun and food, preparing themselves for that final burst of glory that meets frost head up. Petunias endure to the end; chrysanthemums are the end.

Uncle Andy was a chrysanthemum person. He never really amounted to much until the last few years of his life, when something turned him on. He accomplished a great deal those last years.

One day I told him how proud we were of him, and he said, "I keep thinking of how much I could have done if I had just started sooner."

There's a crick in my back when I straighten up from tying the chrysanthemums, and as I massage the ache, a petunia winks at me from the edge of the peony plant.

I wish I could hire a few petunias and dandelions to work for me. Petunia people give more than is expected. They surprise you. They're producers and oh so dependable.

Dandelions have perseverance and stamina. If they could just be made to obey the rules of accepted garden conduct, they'd be ideal flowers. Unfortunately they persist in being found where they've no business being. They will not accept discipline.

"Warren," I call to my young son, who is scooting down the drive on his bicycle. "Before you go, bring me that pail of fertilizer. I need to feed the roses."

Reluctantly he descends from his bike and brings the pail to me. "How come you have to feed the roses again?"

We both laugh, remembering our eleventh commandment, which reminds mother, "Thou shalt feed thy sons often that their legs may grow long upon the land, for it behooveth a mother to remember her boys are always hungry."

As I dig around the roots of my roses, I hope I can feed the minds of my children in the spring of their lives so their summers may be filled with bloom and their autumns be fruitful.

But it is a garden I'm growing, so I chuck a temperamental rose under the chin and tell her not to worry. I don't care if she is petulant and petted. She makes up for it in the sheer beauty she creates.

As I gather up my trowel and rake to go into the house to feed my human sprouts, I see a baby dandelion hiding in the grass and I look the other way. I'm not as ruthless as all that. ○

This summer travel with **BYU** for adventures to the Orient, highlighted by the Japanese World's Fair in Osaka. Visit the exquisite LDS Church Pavilion at Expo '70. Choose from four distinct travel adventures that will include Japan on the itinerary.

#### OSAKA AND BEYOND

Come span the Pacific with our fellow BYU alumni for 18 unforgettable days. Travel to Japan, Taiwan, Hong Kong and Hawaii. Directors: Paul V. Hyer, Lanier Britsch (authors of current ERA articles), Harold Glen Clark and Stephen L. Barrett.  
July 30 to August 16, 1970—\$1154.

#### 'ROUND THE WORLD

For "students of the world" of all ages, a globe spanning 36-day trip of a lifetime. Travel to Rome, Greece, Egypt, Israel, India, Thailand, Philippines, Hong Kong, Taiwan and Japan with Dr. LaVar Bateman as your director.  
June 9 to July 14, 1970—\$2145.

#### PRESENTING THE PACIFIC

A study in contrast with visits to the exotic isles of the Pacific from Tahiti to Bali, then on to the fascinating Orient with stops from Bangkok to Tokyo. Travel director: Dr. Richard L. Gunn.  
June 18 to July 23, 1970—\$2350.

#### ASIAN STUDIES ABROAD

The "real" Orient is brought alive in this six and a half week academically oriented adventure. In depth, cultural studies of Japan, Taiwan, Hong Kong and Korea will be made by two groups. Directors: Dr. Spencer J. Palmer (Japanese Group), Gary S. Williams (Chinese Group). June 18 to August 3, 1970—\$1297.

# BYU EXPO '70 ADVENTURES



## 24 TRAVEL ADVENTURES

Write for free full-color, descriptive folders of the adventures of your choice.

- |   |  |
|---|--|
| <input type="checkbox"/> Europe Embraced      | <input type="checkbox"/> Operation Mediterranean |
| <input type="checkbox"/> Europe with BYU      | <input type="checkbox"/> Adventure South America |
| <input type="checkbox"/> Bible Lands          | <input type="checkbox"/> Europe on a Shoestring  |
| <input type="checkbox"/> Mayan Magic          | <input type="checkbox"/> Splendid Scandinavia    |
| <input type="checkbox"/> 'Round the Pacific   | <input type="checkbox"/> Our Heritage Regained   |
| <input type="checkbox"/> 'Round the World     | <input type="checkbox"/> Asian Studies Abroad    |
| <input type="checkbox"/> Europe in a Nutshell |  |
| <input type="checkbox"/> BYU Hits Broadway    |  |
| <input type="checkbox"/> Hawaiian Adult Tour  |  |
| <input type="checkbox"/> Osaka and Beyond     |  |
| <input type="checkbox"/> Summer in Hawaii     |  |
| <input type="checkbox"/> Summer in London     |  |
| <input type="checkbox"/> Summer in Mexico     |  |
| <input type="checkbox"/> Mexico for Teachers  |  |

#### 1971 SEMESTER ABROAD PROGRAMS

- |  |
|--|
| <input type="checkbox"/> Semester in Salzburg  |
| <input type="checkbox"/> Semester in Grenoble  |
| <input type="checkbox"/> Semester in Madrid    |
| <input type="checkbox"/> Semester in Jerusalem |

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State & Zip \_\_\_\_\_

## BYU TRAVEL STUDY

202 Herald R. Clark Bldg.  
Brigham Young University  
Provo, Utah 84601



# A Study of the Text of the Inspired Revision of the BIBLE

By Dr. Truman G. Madsen

Contributing Editor

● From the earliest days of the Church, Latter-day Saints have depended heavily on the King James Version of the Bible. It provides common ground in many countries where missionary efforts extend. It has a tone and temper that make readings in contemporary versions seem foreign, against the grain of familiarity. This is so even of the highly sensitive work of Britain's J. B. Phillips. Moreover, some biblical versions, though professing only stylistic or idiomatic change, tend at bottom to undercut vital doctrines. President J. Reuben Clark, Jr., called attention some years ago to such distortions. (See his *Why the King James Version?*)

In our background is a Bible translation undertaken by the Prophet Joseph Smith and based on the King James. It has been called the New Translation, the Inspired Translation, the Inspired Version, and the Inspired Revision.

In sermons, manuals, and specialized research it is often cited but always with some uneasiness because of three haunting unknowns:

1. The original manuscript notes of the work were given to the Reorganized Church of Jesus Christ of Latter Day Saints by Emma Smith. In their first published edition, in 1867, 3,400 verses were different from the King James. The question was, how accurate was this edition? Had changes been made since the Prophet's death? And what of the "New Corrected Edition" published in which 352 verses differ from the earlier printing?

2. A copy of the original was made by Dr. John M. Bernhisel at Nauvoo in 1845 and is now in the Church Historian's Office in Salt Lake City but has never been published. (It was used by Elder Bruce R. McConkie in his *Doctrinal New Testament Commentary*.) Was this copy itself accurate?

How would it fare in a verse by verse comparison to the two published editions of the Reorganized Church?

3. The Prophet did most of the revision during the years 1830-33. He made changes in every book (except the Song of Solomon, which, he indicated, was not inspired of God). Did he consider any one of the books finished? Dr. Sidney B. Sperry had pointed to evidence that the Prophet intended further corrections, perhaps in every book, but what would the Prophet's own manuscript show?

Years of painstaking research by Dr. Robert J. Matthews of the Church Unified School System enables us to answer these questions.\*

With the cooperation of the historians of both churches, the Institute of Mormon Studies at Brigham Young University, and other interested agencies, Dr. Matthews has compared, verse by verse, the Bernhisel manuscript, the two editions of the Reorganized Church, and, in several cases of variant readings, the original manuscript of the work in the library at Independence.

His study enables us to say:

1. The recent 1944 New Corrected Edition of the Reorganized Church, which book many interested Latter-day Saints have acquired, is faithful to the original manuscript and a most accurate printing. The editors have scrupulously worked to overcome normal scribal mistakes, typographical errors, and difficult notations (e.g., transposed sentences or confusing marginal notations). Matthews concludes that this edition is worthy of trust.

2. The Bernhisel manuscript copy supports the 1944 New Corrected Edition in preference to the earlier (1867)

edition. Thus, by implication, it supports the original manuscript.

3. The documents provide indications of the mode of the Prophet's procedure. He often revised a passage, later added to or amended it, and then, in a third attempt, clarified it further. Some of his corrections are inconclusive because the marginal note in the text is not specified as to exact placement. In some such cases we infer that he saw a problem but had not yet fully resolved it. This suggests what other evidence tends to confirm: that had he lived longer, he might well have undertaken further corrections or improvements.

Glimpses of the light shed by the revision on far-reaching issues are noted in these five examples:

1. The youth of Christ is almost a blank in biblical annals. Some passages hint he was indifferent to his family. (The Douay version translates "brothers and sisters" as "cousins.") The Prophet records that he "grew up with his brethren," that he "served under his father," that he "waited upon the Lord" for his ministry, but that he "spake not as other men." At the marriage feast he did not say to his mother, "Woman, what have I to do with thee?" but "Woman, what wilt thou have me to do for thee? that will I do." (Inspired Revision, Matt. 3:24, 25; John 2:4.)

2. The controversial first verse of John, "In the beginning was the Word," has been clouded by Greek metaphysics. "Word" is taken to mean logos, and this is framed according to Plato and Philo as an ultimate idea or long step toward the immaterial icon of the creeds. But in the Inspired Revision it is rendered, "In the beginning was the gospel preached through the Son." Christ was "the word" in the sense that he was the messenger of salvation. The word "word" need not carry Greek connotations. (*Ibid.*, John 1:1; compare D&C 93.)

3. The Beatitudes are presented after three added verses that make it clear that they are more than independent virtues to be willfully cultivated; they are a description of the attitudes of soul that flow from receiving the Christ through baptism and "fire and the Holy Ghost." (*Ibid.*, Matt. 5:1-14; compare 3 Nephi parallels.) It is not, for example, a virtue to be "poor in spirit" unless one comes unto him who confers the riches of spirit—hence the added phrase "who come unto me."

4. Baffling passages about "plucking out an eye" are clarified. They are not pleading for physical mutilation. They concern the treatment of the various parts or organs of the "body" of the Church. If a leader who is a

\*Robert J. Matthews, *A Study of the Text of the Inspired Version of the Bible*, doctoral dissertation, Brigham Young University.



"standard" to others offends and is unrepentant, he is to be "plucked out," for it is better to labor without him than to be pulled down by him. (*Ibid.*, Mark 9:39-48.)

5. The argument that "God is Spirit," and therefore a formless being, has influenced hundreds of millions in the Christian world. The Inspired Revision dismantles this belief. The context speaks of true worshipers and replaces "God is a Spirit" with "For unto such [true worshipers] hath God promised his Spirit. And they who worship him must worship in spirit and in truth." (*Ibid.*, John 4:25, 26; compare D&C 46 and 93.)

Similar insights compound through the four gospels, as also in the writings of the ancient Hebrew prophets and the letters of Paul. Chapters of Romans so central to the theology of Luther and Calvin, and today of Barth and Brunner, are significantly clarified.

Dr. Matthews points out in some of his earlier published findings (see *The Improvement Era*, February through May 1965, and the *International Bible Collector*) that the preeminence of Christ in both the Old and New Testaments is enhanced by the Inspired Revision.

New doors open up now. For example, the Inspired Revision is without cross-referencing or footnotes or concordance. A complete cross-referenced edition utilizing all four of the standard works should soon be undertaken, though it is a mammoth project. Someday, when Mormon scholarship merits it, a kind of "Interpreter's Bible" could be developed that draws on the new reservoir of knowledge—linguistic, geographic, and archaeological—that has built up over the past century. Since the Prophet's work was done mainly from 1830 to 1833, many doctrinal developments, heretofore studied exclusively in terms of the revelations and dictated history, need to be related to his biblical analysis, for it is now clear that the Prophet was learning as he worked and that the translation process was a revelation process. Cherished beliefs of some critics—for example, that the Prophet's understanding of the Godhead as distinct personages came in the late 1830s—may dissolve under such analysis. To correlate the revisions with the day-by-day history of the Church is another major task, yet future.

In the meantime, all who are drawn to the scriptures, the soul perceptions of the Prophet, and the unfolding of the modern Church can turn to the Inspired Revision with new confidence and with gratitude to all who have aided Dr. Robert Matthews in his productive enterprise. ○

New and Improved

## Years Food Supply Priced Under \$200... Way Under!

Buy from your dealer or church group, or inquire at Perma-Pak.

Everything necessary to fill the nutritional needs of one person for one full year or a family of 4-6 three months.

**Easy to store — No refrigeration — Long storage life**

12 Same Size Prepacked Cases #10 cans Low Moisture Foods.  
5 Fruits, 6 Grains, 3 Protein Foods, 8 Vegetables plus Juices, Desserts, Sugar, Seasoning and Assorted Menu Extras.

Pick up in Salt Lake City or we will ship freight collect.

Gross shipping weight: 365 lbs.

Salt Lake area, inquire about free demonstrations.

IE3-70

## PERMA-PAK

Please send me:

- ☐ Sample Year's Food Supply Kit — 7 foods, ample for 4 servings each — \$2.95 ppd.
- ☐ Free Food Storage Plan CATALOG
- ☐ Free Survival Kit and Camping INFORMATION
- ☐ Free Group Discounts/Fund-Raising Plan INFORMATION

Name.....

Address.....

City..... State..... Zip.....

#40 East 2430 South, Salt Lake City, Utah 84115 — Phone (801) 486-9671

# Kitchen Kapers

With  
Winnifred  
Jardine




Winnifred Jardine, award winning home economist, cooks up ideas daily in the *Deseret News*. Her array of recipes provide easy-to-prepare meals for all occasions. Next time you're looking for a new dinner idea, read Winnifred Jardine in your

**DESERET NEWS**

## The LDS Scene



**Ricks College Dancers Complete Successful Tour of Mexican Cities**

Some 33 members of the Ricks College Valhalla International Dancers recently completed a three-week tour of cities throughout Mexico. U.S. Embassy personnel and Mexican municipal and civic leaders called



the troupe "a great success," "a showcase of wholesome youth." Several mission presidents said the troupe "helped cement our relations with the wonderful Mexican people."



**French Mission Presents Program at Versailles**

Although the news is late, members of the Church will be pleased to know of the French Mission's successful Christmas event held for friends and associates of members of the Church. The occasion consisted of a brief buffet before guests entered the chapel, where instrumentalists played renaissance Christmas music on fifteenth



century instruments. Following this performance, French Mission President Smith B. Griffin and the president of the Versailles Branch spoke. The buffet continued, after which a group of singers from Paris sang a cappella renaissance Christmas medleys. The instrumentalists and singers were non-Mormon. The program, which drew

wide press and television coverage, was attended by about 500 persons, including the mayor of Versailles and his executive secretary, special representatives from the American Embassy, mayors of several surrounding cities, and the representative of the governor of the Region Yvelines.



Lucile C. Reading

**New Counselors in Primary Association Announced**

Sister Lucile C. Reading has been advanced from second counselor to first counselor in the General Primary Presidency, and Sister Florence Reece Lane has been appointed second counselor. Sister Leone W. Doxey, former first counselor, was released in October. Sister Reading, who was appointed as second counselor in 1963, is a member of the Primary



Florence Reece Lane

Children's Hospital board of trustees and has been a member of the *Children's Friend* editorial board for ten years. She will be in charge of the Primary's Skylet-Pilot programs, music, the Penny Parade, and the *Children's Friend*. Sister Lane, a member of the Primary general board since 1967, will direct the Lihoma, reverence, and in-service programs.



**Member of National Boy Scout Board**

Elder Thomas S. Monson of the Council of the Twelve has been appointed a member of the National Executive Board of the Boy Scouts of America. Elder Monson, a member of the General Scouting Committee of the Church, is the third General Authority to serve on the national executive board. President George Albert Smith and Elder Ezra Taft Benson served previously.



**Air Defense Command Wife of the Year**

Sister Gwen Smith, Relief Society president of the Eatontown (New Jersey) Ward, has been named Army Air Defense Command Wife of the Year. The wife of Major William A. Smith (who is stationed at Highlands Army Air Defense Site, New Jersey), Sister Smith has carried a prominent role in redecorating military quarters, conducting sewing classes, and organizing youth athletic and recreation programs, as well as serving in the presidencies of the Relief Society or Primary auxiliaries wherever the family has been stationed.



**Primary Children's Hospital Endowment Fund Announced**  
Administrators of the Primary Children's Hospital have announced a \$10 million endowment program designed to make the hospital one of the leading pediatric centers in the world. The endowment fund will be used to expand facilities and provide more and better service to crippled children. Thousands of children have been treated at the hospital since it began in 1911. Children of all races and creeds are welcome at the hospital.



**Regional Representative of Council of Twelve**  
The First Presidency has announced the appointment of D. Arthur Haycock as a Regional Representative of the Council of the Twelve. He will be assigned to the Rose Park Region in Salt Lake City. Brother Haycock has had

wide experience in Church service, having served as president of the Hawaii Mission, secretary of the Church Missionary Committee, a member of the Priesthood Missionary Committee, high councilor, bishop, private secretary to President George Albert Smith, and assistant secretary to the First Presidency. He is now secretary to the Council of the Twelve. He and his wife have four daughters.



# A SAVING IN TIME... A LIFETIME GIFT!

for ONESELF • TEACHERS • SPEAKERS • LEADERS  
PARENTS • STUDENTS • MISSIONARIES

# LDS FILE SYSTEM

## SUBDEX 1

### Build a Personal Enrichment File for Gospel Talks and Lessons WITH SUBDEX 1

This system facilitates rapid filing and permits easy relocation of any specific article when you need it. Its unique flexibility provides for limitless expansion in both subject areas of your own special interest and in the subject areas provided. With its comprehensive index and simple cross reference system the use of a card file is no longer necessary.

#### File Packet Contents:

- simple instructions
- file format and comprehensive index
- pressure-sensitive labels for 26 major categories and for 440 subtopics
- 6 cross reference sheets CR-1
- 6 cross reference sheets CR-2
- 6 table of contents sheets TC-1

AVAILABLE THROUGH  
LDS BOOK DEALERS  
EVERYWHERE or by  
using the convenient  
order blank below!



DISTRIBUTORSHIPS AVAILABLE

Enclose money order and mail to:

**SUBDEX 1**  
336 East 1864 South  
OREM, UTAH 84057

#### ORDER BLANK

Please send ..... copies of **SUBDEX 1**  
(\$3.25 each, postage paid)

Name .....  
Street .....  
City .....  
State ..... Zip .....

## The Church Moves On

### January 1970

**2** President and Sister David O. McKay quietly celebrated their sixty-ninth wedding anniversary, surrounded by their family. They were married in the Salt Lake Temple January 2, 1901.

**4** As stake conferences resumed after the Christmas-New Year's recess, two new stakes, the 497th and 498th, were organized in Utah:

From the North Jordan Stake, Elder Mark E. Petersen of the Council of the Twelve organized the Granger West Stake, with Duayne T. Johnson as president and Gordon W. Evans and Benjamin L. Dickson as counselors.

From the Bountiful East Stake, Elder Harold B. Lee of the Council of the Twelve organized the Woods Cross Stake, with David H. Howard as president and Garvin E. Carille and L. Glen Tonge as counselors.

New stake presidencies: Richard W. Winder and counselors Normand Lee Gibbons and Blaine D. Bendixsen, North Jordan Stake; Rendell N. Mabey and counselors Duane B. Welling and Newell Linford, Bountiful East Stake.

**8** The appointments of Mrs. Lucile C. Reading as first counselor and Mrs. Florence R. Lane as second counselor in the general presidency of the Primary Association were announced. Mrs. Reading, who succeeds Mrs. Leone W. Doney as first counselor, has served as second counselor to President LaVern W. Parmley since July 1963. Mrs. Doney was released last October 23. Mrs. Lane has been a member of the general board since September 1967.

**11** Roanoke (Virginia) Stake, the 499th now functioning, was organized by Elder Mark E. Petersen of the Council of the Twelve from portions of the Central Atlantic States Mission. Sustained as president was Russell B. Maddock, with Sanford R. Bohon, Sr., and Dennis W. Richardson as his counselors.

New stake presidency: President Jack

A. Seitz and counselors Garth P. Batty and Bert L. Angus, Ashley Stake.

**17** The appointment of D. Arthur Haycock, Bountiful, Utah, as a Regional Representative of the Twelve was announced. This brings the number of Regional Representatives to 75.

**18** President David O. McKay, 96, died this morning at 6:00 at his Hotel Utah apartment. His physician said President McKay died of acute congestion of the heart, which began soon after midnight and progressively worsened. He was in a coma for several hours prior to death.

Fallon (Nevada) Stake was organized by a division of Reno Stake by Elder Howard W. Hunter of the Council of the Twelve. Gideon V. Hendrix was sustained as president, with Golden D. Hyde and Ellis A. Lewis as counselors. This stake is the 500th stake now functioning in the Church.

**20** The body of President David O. McKay was borne in a bronze casket today to the Church Administration Building, where it is to lie in state this evening, for 12 hours on Wednesday, and on Thursday morning until one hour before funeral services are to begin in the Salt Lake Tabernacle. This evening long lines of mourners, including many small children and teen-agers, filed slowly past the bier, which is banked with huge baskets and wreaths of flowers from all over the world.

**22** Funeral services were held at the Salt Lake Tabernacle at noon today for President David O. McKay, ninth President of the Church. The funeral services, presided over and conducted by members of the Council of the Twelve, were attended by overflow crowds of the Saints, as well as dignitaries and representatives of local, state, and national governments, other churches, and many civic and professional organizations. Prior to the services, more than 41,000 persons of all

ages and from all walks of life had filed past the casket as the body lay in state on the first floor of the Church Administration Building. Light rain was falling as the cortege entered Temple Square, where the Royal Scots Pipe Band played "Lord Lovett's Lament," a dirge from the highlands of Scotland, as the casket was borne into the flower-banked Tabernacle. The services were broadcast by 12 television and 50 radio stations, some on a delayed basis. Pallbearers were five grandsons and one great-grandson of President McKay. Interment was in the Salt Lake City Cemetery, near the grave of his two-year-old son Royle.

**23** In a special meeting this morning in the Salt Lake Temple the Council of the Twelve ordained and set apart President Joseph Fielding Smith as the tenth President of the Church. The First Presidency was then reorganized, with President Harold B. Lee as first counselor and President N. Eldon Tanner as second counselor. President Lee also serves as president of the Twelve, with Elder Spencer W. Kimball as acting president.

**25** Val Verda Stake, 501st stake now functioning, was organized by President Harold B. Lee of the First Presidency from parts of the South Davis (Utah) Stake. Milton W. Russon was sustained as president, with Harry Blundell and Arlin T. Mecham as counselors.

New stake presidencies: Robert J. Martin and counselors John D. Warner and Howard R. Gagon, South Davis Stake; Lowell T. Perry and counselors Gene W. Dalton and Clifford S. Clive, Boston Stake.

**30** Previously announced plans under which GAC Corporation would have acquired 265,000 acres of land in central Florida through purchase of the stock of Deseret Farms of Florida, Inc., will not be consummated. This announcement was made today by S. Hayward Wills, New York City, chairman and president of GAC, and President N. Eldon Tanner of the First Presidency. They explained that delays in closing beyond the control of both parties have made the sale of the property, located in Osceola, Orange, and Brevard counties, inadvisable at this time.

## Questionings

By Paul Armstrong

*A multitude of faces I have known  
Have long since lost their tenure  
with the sun,  
Have faded, withered, drooped,  
and, one by one,  
Surrendered that last trait they  
called their own;  
Silence replaced the flesh and  
blood and bone,  
With features turning ghostly,  
keeping none  
Of their rich, vital color. All is  
done*

*And all fine strengths are foiled  
and overthrown.  
  
Yet, is this all? If it were so,  
would I  
Now trace in praise the features  
I admired?  
If men like me can feel almost  
inspired  
With memory of one gentle,  
subtle bit,  
How can one total being ever die  
In the Vast Mind that once  
created it?*

## INSPIRATIONAL WALL PLAQUES



Print of portrait, thought  
by some to be

**JOSEPH  
SMITH**

Wood  
Plaque  
with  
antique  
crackle  
finish  
12" x 9 1/4"

**\$4.98**



FIRST VISION plaque in beautiful  
bronze tones 12" x 9 1/4" **\$4.98**

Postage prepaid - Send check to:

**ASHMENT NOVELTY**

P. O. Box 117 - Provo, Utah

## MUSIC FOR 1969-70 MUSIC FESTIVAL OF COMBINED WARD CHOIRS

Praise Ye the Father Gounod, Scott	25c
Open Thy Gates Jenkins #2837	25c
Cumrah, Land of Restoration Reeder 14618	25c
Song of Praise Leroy J. Robertson	40c
Jesu, Joy of Man's Desiring Bach, Breck CM 6211	25c
Ye Heavens Adore Him Durham #2642	25c
Gospel Gives Unbounded Strength SSA Spafford, Schreiner	30c
Song of Prayer Robertson	25c
Thanks Be To God Mendelssohn "Elijah"	30c

**Chesbro  
Music Co.**  
327 Broadway  
Idaho Falls, Idaho

## BOOK SAVINGS

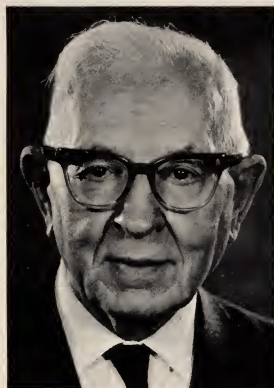
Free Books! Discounts!

### YOURS WITH BEEHIVE BOOKCLUB:

1. Discounts on many books!
2. Free catalog of our books!
3. Free books for purchases!
4. Monthly reviews!
5. FREE BOOK for joining:

### "DRUGS, DRINKS & MORALS"

by Mark E. Peterson



### 13 CHOICE BOOKS BY JOSEPH FIELDING SMITH:

(07) Answers to Gospel Questions	5 volumes	2.95 ea.
(48) Essentials in Church History		5.95
(98) Man, His Origin & Destiny		4.00
(F20) Progress of Man		3.95
(132) Restoration of all Things		3.50
(140) Signs of the Times		3.25
(150) Take Heed to Yourself		4.95
(156) Teachings of Joseph Smith		3.95
(168) Way to Perfection		3.50

(Our most prolific writer!)



**Beehive Bookclub**

626 "H" St.  
Salt Lake City, Utah 84103

Please enroll me as a member and send FREE: "Drugs, Drinks & Morals!" I understand there is no minimum purchase; however I agree to return the "review card" each month or else purchase the "feature book" for that month. For every \$20 of non-discounted books I will receive a FREE BOOK! Enclosed is \$\_\_\_\_\_ for the above circled books.

(Post paid; add 4 1/2% sales tax in Utah.)

Print Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ Do not wish to join; but send books listed!

### After the Gale

By Ethel Jacobson

*Churned by storm,  
White waves form  
Where gray gulls scream  
A warning.*

*They come and go,  
Swooping low  
To skim the cream  
Of morning.*

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 11, 1970. © 1970.

### On living with imperfect people— including ourselves

Richard L. Evans

One of the urgent lessons of life is to learn how to live with imperfect people—not only with the imperfections of others but also with imperfections we see in ourselves. It is often true that we do not even please ourselves, or at least not consistently, completely so. And if we do not altogether please ourselves, it should be easy for us to understand why often we are not altogether pleased with others. Life is variable for all of us. Sometimes we are sad, fearful, discouraged, sometimes even when we have no apparent reason to be. Our troubles trouble us less at some times than they do at others; not necessarily that the troubles are less, but we are able to live with our troubles at some times better than others. Human problems are complex. There are battles within ourselves, and battles outside ourselves. The good strives with us, the spirit that would lead to truth and peace and self-respect—the spirit that pleads to be heard and heeded—and finds itself in competition with the spirit that would tempt us to compromise, to be critical, indifferent, rebellious, to relax our standards, and do what sometime we shall surely regret. And since everyone has his struggles, his better days and worse ones, his good impulses and less worthy ones, his arguments inside himself; since all of us need understanding, forgiveness, encouragement, all of us would well give compassionate consideration to others. One quality of character most needed in this world is compassion for other people. One of the urgent lessons of life is to learn how to live with imperfect people—including ourselves. And if we are not altogether pleased with us, it should be easy to understand why we are not altogether pleased with others. As a somewhat summarizing sentence, Henry Ward Beecher said that every man should have a good-sized cemetery in which to bury the faults of his friends.



# RICKS COLLEGE



## *Opportunities in*

**Spiritual Growth • Academic Achievement  
Leadership • Activities  
New Friendships • Recreation**

### *IMPORTANT DATES FOR ALUMNI*

**RICKS ALUMNI RECEPTION FOR Alumni, Students, Faculty and Friends.**  
Sat. April 4, 1970, 4 - 6 P.M. in the Jade Room at the Hotel Utah.

**ANNUAL ALUMNI BANQUET AND MEETING** — May 7, 1970, 6:00 P.M. at,  
Manwaring Center. Graduates, Parents, and all Alumni of Ricks College  
are cordially invited to attend. (Write for Reservations)

The **RICKS COLLEGE ALUMNI COUNCIL** publishes quarterly an **ALUMNI NEWS-  
LETTER** and sends it free to all Alumni. This Bulletin keeps the Alumni  
organization informed of Alumni activities, School Functions, building  
programs, and Etc.  
If you are not receiving the **ALUMNI NEWSLETTER**, and would like it, please  
send your address.

For Information Write Director of Admissions  
Ricks College  
Rexburg, Idaho 83440

***“YOUR CHURCH COLLEGE IN IDAHO”***

Could you spare  
a moment for  
**your boy?**  
for your  
**friend's boy?**



This could be the most important moment in your boy's life this year.



What boy hasn't dreamed of caring for his own horse, wrangling white-face cattle, fishing in clear-flowing streams . . . and what parent hasn't wished this dream could come true . . . without flattening the family purse? Timber Creek Ranch may be the answer to both these dreams . . . it spreads beneath the Big Sky Country of Montana. New concept of work and play keeps cost low. Owners are an LDS couple, Cliff and Lil Spencer, who believe boys belong on a ranch at least once in their lives. Your boy will receive loving care in his never-to-be-forgotten adventure. Write today. Special arrangements for Scout and Explorer groups.

Timber Creek Ranch  
Drummond, Montana 59832



## The Presiding Bishop Talks to Youth About:

# GOALS

By Bishop John H. Vandenberg

• Years ago President Oscar A. Kirkham, a member of the First Council of the Seventy and one of the Church's best known friends to youth, told how his father made the thinning of long rows of sugar beets more interesting and increased the ability of the thinners to work longer and with greater speed. He simply placed pegs down the rows at various distances. As the young workers reached these pegs, they would stop for a short rest, a drink of lemonade, or perhaps a piece of hard rock candy. There was always a goal, a peg in sight, as the young workers looked down those long, long rows.

We all need goals toward which to work. Years must pass before we reach some of our goals, such as acquiring the training necessary to get a good-paying job or preparing ourselves to found a happy Latter-day Saint home. Goals bring interest and vitality into our daily activities as well as give us the direction needed to achieve the major goals of life. So much of the motivation young people need in life depends on having the proper short- and long-range goals. Doing a particular assignment well lends interest and the determination to get a good grade in a class. Doing well in class spurs interest in graduating

from school and being prepared for a job or some other overarching goal in life.

The first consideration in making goals is to devise a plan to follow. Where do we start—with the "now" part of life? With daily goals? With those to be achieved at the end of our earthly lifetime? A serviceable goal in any aspect of life fixes one's attention on the final or end result first. Short-range goals are easier to plan and perhaps to follow; but if they are to have any value, they must clearly lead to the final or end result of one's total life plan. Earth life is a journey in eternity. Now is part of eternity. There is no permanent destination on that journey. Long-range goals must, therefore, be set up first. Where do we want to spend eternity? With what kind of people do we want to associate there? In what kinds of activities would we like to engage? Would we like to live in the presence of God the Father and Jesus the Christ, the kindest and most glorified beings in the universe? Yes, we say. Then we must set daily, monthly, and yearly goals that will lead to such a joyous eternal condition. The care of our bodies, the development of our talents, the acquiring of skills to work, and the knowledge necessary to enjoy life are some of these goals.

The determination by young men to magnify their callings in the priesthood and the resolution by young women to prepare for happy wifehood and motherhood are goals that encompass all other goals for young people of the Church. They will give meaning and lasting satisfaction to every worthwhile and righteous endeavor in life.

Goals are most effective when they are made by the individual for himself or herself. We should run against ourselves, not against others. Each of us needs to set his own goals, because we all have different strengths and weaknesses. Our goals must employ our strengths to the fullest in overcoming our weaknesses and developing our greatest potential. Some people go to liberal arts colleges when they should be in technical college. Some desire to be teachers when they should be in business.

That leads us to a second consideration in setting goals. That is, how do we do it? As indicated, we set our eternal goals first. Then we set down the intermediate goals to reach these eternal goals, such as the goals we must reach to finish our schooling, prepare for a mission, seek a certain kind of marriage partner, and be worthy of a temple marriage. These teen-

age goals should then be broken down into yearly goals, personal goals, the ones we need to set to get to the end of a most important decade of our lives.

All young people in the Church should read the Doctrine and Covenants, and especially Section 132. In this section is found the foundation on which all goals, if they are to fulfill their purpose, must rest. The Lord points out that our main goal should be to live worthy lives so we can receive the new and everlasting covenant of marriage. Young people who prepare themselves for eternal marriage have two promises: they can be with a certain person for time and eternity as husband or wife, and they can continue an eternal family kingdom.

No other people in all the world have such a glorious promise. The Lord has said: "This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father. . . ." (D&C 132:31.)

Only by setting proper goals and refusing to deviate from them under any circumstances can we return to the presence of our Eternal Father and Savior and be guaranteed the blessings of eternal lives and exaltation, which blessings constitute joy forever. ○



## INSPIRATIONAL LDS FILMS



Send for the latest FREE catalog listing all films now available. Write to:

Educational Media Services  
Herald R. Clark Building  
Brigham Young University,  
Provo, Utah 84601



# WHO Should Be Educated for WHAT?

By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education

• The means for recruiting and maximizing educational opportunities for talent—as talent is now known—should be maintained and improved with the best selective means at our disposal. However, our theology assumes that everyone should be educated to the optimum of their capacity. The word “educate” is here meant broadly, to include all the means available in the world’s cultures, formal or informal.

Primary interest attaches to the question of formal education beyond the American secondary school. Should everyone go to school, including colleges and universities, after high school?

The following general thoughts are offered *without* reference to

financial considerations. Short-run economic considerations could lead to say that only those “highly qualified” should go on. But in the long run this could prove harmful (to economic growth, for example, as well as to individuals).

1. I am convinced that opportunity for education beyond the high school should be available to all who desire it. Note the absence of any modifying phrase, “and can profit by it.” The assumption is that all who desire it can profit to some extent. The justifications are personal satisfaction, self-realization, and social utility.

2. The means for educating beyond the high school should be many and various. Technical colleges, vocational training insti-

tutes, commercial colleges, certificate programs, junior colleges, and university work all have their place.

3. “All the means” should include what has come to be called liberal, general education, “the cloud that makes the rain.”

4. The element that has aroused the ambition of the American parent to seek the advantages of Princeton or MIT for his son, rather than the Wichita Barber College, has been the assumed high quality and quantity of liberal, scientific, general education available at the former. Thus, there has been a tendency for all post-high school institutions, in one way or another, to aspire toward being another “Harvard.” This feeling was born of American democracy and its passion for equality of opportunity, the chance for every man or woman to prove himself or herself.

5. It is contradictory for those who keep the inner sanctum of education beyond the high school, who have the inner custody of the liberal arts and sciences, to deny access to them on conditions of “ability.” There is no limited supply of the liberal arts and sciences—only of facilities and teachers, especially a type of teacher of which there are all too few. The American people want “college educations” for their children because, as shrewd Yankees, they know that a “college education” works. It has worked the magic of social, economic, and political advantage, for individuals and for societies. Like men in the desert, the American people know the importance of educational “water,” especially as dispensed through the institution they have come to know as the college. To deny opportunities to win access to this influence is somewhat like denying penicillin to pneumonia patients with IQ’s below 105, or

who have high school grades of less than C.

It is a political fact that, spurred by technical advance and complex economic pressures, the American people have demanded opportunity for at least some experience beyond high school. It may be only broad social experience, the label, "yes, I went to college for a couple of quarters," that the parents and customers want—rather than love of learning. Yet, learning is at the bottom of it, and the yearning reflects the love of learning.

6. The challenge in the question, "Who should be educated for what?" lies in the especial challenge to the liberal arts faculties of public tax-supported institutions and to the many others who are blind to the significant opportunities of technical, less "liberal" training.

A college is a means to an end. The end is enlargement of individual capacity and social well being. It is easy for a college to reach that end when it has 6,000 applicants and selects the top 200 for its freshman class. Such institutions have little challenge that is new. They can go on teaching English and mathematics and chemistry and politics as these subjects have evolved through the centuries. Such institutions are the "conservatives" of education. They exist to conserve, maintain, and elevate high standards of excellence in performance and in scholastic achievement. The newer challenge, the unfinished job, is to determine to what extent the aspiring high school graduate with a C average or less, but with desire and family-social pressure, can receive similar benefits. Inasmuch as half or two-thirds of mankind have been assigned to academic purgatory by interpreters of Mr. Binet and Mr. Terman and their sojourners, is it not challenging for some to help create the new

# If you were 5 years old, you'd know why kids like this songbook!

- Range keyed to children's singing ability
- Simple accompaniment patterns
- Words young people can understand

Ideal supplementary music for Sunday School, Primary or Family Home Evenings. Reinforces concept taught in church lessons. Helpful to choristers looking for ideas.

Available at your local bookstore or write:

\*Add 15¢ postage and 12¢ tax.

## Singing with Joy

965 North 8th West  
Salt Lake City, Utah 84116

\$2.50\*

## WEDDING INVITATIONS & ACCESSORIES

**\$5.75** MERC-O-TYPE  
FIRST 100

Printed on finest plain or paneled vellum wedding papers in sharp, clean new type faces.

**\$7.75** MERC-O-GRAPH  
FIRST 100

Raised letters (thermography) — beautiful and distinctive and a sincere value at this price.

**\$19.75** ENGRAVED  
FIRST 100

Genuine steel die engraved — Engraving plate sent with your order. 15-day delivery.



### NEW! Art rendering of all L.D.S. Temples for your wedding stationery

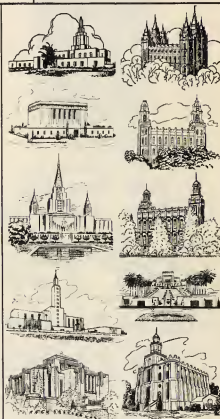
Over 60 styles from which to choose including all the elegant vellums and finest parchments in silver gray and beautiful pastels. Also informals, enclosures, thank you notes, at home cards, napkins, photo albums, L.D.S. wedding books, and many accessories.

ORDER WITH COMPLETE CONFIDENCE. SATISFACTION GUARANTEED OR YOUR MONEY WILL BE PROMPTLY AND CHEERFULLY REFUNDED.  
ALL WEDDING INVITATIONS AND ANNOUNCEMENTS TISSUED AND INSERTED INTO INSIDE ENVELOPES.

**FREE** Gifts with every order

**FREE CATALOG**  
and **FREE**  
**Etiquette Wheel**

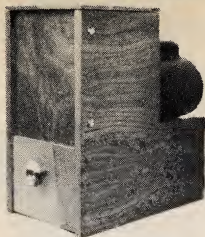
or (50¢ if airmail requested) credited on your order.



**MERCURY**  
PUBLISHING CO.  
139 EAST 3900 SOUTH  
SALT LAKE CITY, UTAH 84107

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## Scientists Now Agree "Wheat" for Man!



**MAY WE SHOW YOU HOW THIS MILL CAN PUT MONEY IN YOUR POCKET, AND HEALTH ON YOUR TABLE?**

The new Lynco Wheat Mill is an all new idea, using patented grinding stones, and a powerful electric motor, that will convert 5 lbs of wheat into cake flour in 3½ to 4 minutes.

Without a bulky flour bag, and being FREE of Dust, the Lynco Mill is a good looking, and compact machine.

The Lynco Mill can be operated with or without electrical power.

FULLY GUARANTEED  
FOR MORE INFORMATION WRITE:

**LYNCO NATIONAL  
Box 15  
Filer, Idaho 83328**



**Preserve  
and Protect  
your copies of**

**The Era**  
Improvement  
**with an Era binder**

**Now \$3.00 postpaid  
(Index 25c extra)**

The Improvement Era  
79 South State Street  
Salt Lake City, Utah 84111

kinds of facilities, the attitudes, and the teachers who will attempt to meet the challenge?

7. The IQ, SI, English placement test results, and all the rest should not be looked upon as academic iron curtains, or lines to be held by the Greeks against the onslaught of the "barbarian" hordes. Rather, they should be viewed as challenging educational frontiers.

Although experienced slightly after 1918, the weight of the American demand for post-high school education hit this country—and the world—after 1945. We have been struggling with this new dimension now for 25 years. There have been heavy new investments in psychological tests, measurements, counseling facilities, technical colleges, and trade institutes. The latter have met the weight of this problem with much sympathy and a large measure of social insight.

Before the "IQ" concept was conceived, a Philadelphia Working Men's Committee, in the year 1830, expressed views that today constitute part of the challenge:

"It is true that the state is not without its colleges and universities, several of which have been fostered with liberal supplies from the public purse. Let it be observed, however, that the funds so applied have been appropriated exclusively for the wealthy, who are thereby enabled to procure a liberal education for their children upon lower terms than it could otherwise be afforded to them. Funds thus expended may serve to engender an aristocracy of talent and place knowledge, the chief element of power, in the hands of the privileged few but can never serve the common prosperity of a nation nor confer intellectual as well as political equality on a people.

"The original element of despo-

tism is a monopoly of talent, which consigns the multitude to comparative ignorance and secures the balance of knowledge on the side of the rich and the rulers. If then the healthy existence of a free government be, as the committee believe, rooted in the will of the American people, it follows as a necessary consequence, of a government based upon that will, that this monopoly should be broken up and that the means of equal knowledge (the only security for equal liberty) should be rendered, by legal provision, the common property of all classes."<sup>1</sup>

In the early decades of Harvard and Yale, students were "placed" socially, and ranked according to the father's position. In the early ordinances of Harvard under President Dunster (1640-1654) appears the regulation: "Every student shall be called by his surname [sic] except he be the son of a nobleman, or a knight's eldest son." Thus pedigree determined place, later influenced by wealth, then scholarship, with "degradation" (i.e., the lowering of a student's name on the class list) as the punishment next highest to expulsion.<sup>2</sup> The ranking of men and women in American society by alumni ties and psychological testing may be more scientific than "degradation." But to deny benefits of an educational opportunity beyond the high school, for as many as aspire to it, could mark a dangerous shift of the power structure. That shift could be to ally technical abilities against the Yale men, as at Michigan State, those with IQ's below 110-15 against those above. The nature of such a power struggle could be far more prejudicial and disastrous than a strug-

<sup>1</sup>Reprinted in *The People Shall Judge* (Chicago, 1947), Vol. I, p. 588.

<sup>2</sup>See Caroline E. Vose, "Placing Students in Colonial Days," reprinted from *The North American Review* in Loomis, *Freshman Readings* (1927).



gle between economic classes, races, or ideological groups.

Aristotle's determinism, no less than Calvin's, namely, that some men are destined to be rulers and some destined to be slaves, some determined for grace, others for perdition, has never been popular in the United States. Such "Calvinism" in the politics of education—namely, that either by God or by nature only one-third of mankind is destined and endowed with sufficient talent to profit by college training—was overthrown with Jackson and later by the Supreme Court of the United States in the race segregation cases.

The old colleges will continue to flourish. Those with "sufficient talent" will continue to enter them. Democratic idealism and social processes will continue to be greatly benefitted, with leadership, ideas, and artifacts from such institutions.

But in new institutions and in state-supported higher education, the proved advantages of the ancient college are now being extended to as many as seek.

There is also the scientific possibility that the abilities "guessed at" (Walter Lippmann said) by Benet in Paris, Terman in California, and many, many others since, are not the sole values or the abilities required in all times and places. All of us are dependent in these times, more than we realize, on the faculties and graduates of the technical schools and colleges. The pilot can't fly, nor the physician or lawyer, without the prior work of the airplane mechanic. He deserves our appreciation and respect, together with the lawyer and physician. More young men and women will be wise if they seek for educational opportunities in the technical fields. Be assured that their general education will not be forgotten nor short-changed. ○

## Genealogical Typewriters



pay only **\$172<sup>00</sup>**      save **\$30**

New Smith Corona electric portable with wide carriage, retails in all stores for \$202.00; with mail order deduct \$30.00 from cost price.



save a full **\$50**

New Hermes 9, 15" carriage, elite, full featured with a full year guarantee. Retailers for \$209.50; with mail order only **\$159<sup>50</sup>**



ROYAL w/palm tabulator, fully reconditioned: **\$99.50**



OLYMPIA Long Carriage Port. w/case new: **\$134.50**



UNDERWOOD, completely automatic. Special: **\$89.50**



REMINGTON Super, w/features found on \$270.00 mach.: **\$89.50**

Name.....

Address.....

City, State, Zip.....

Please send me..... for only \$.....

☐ My check or money order is enclosed.

☐ Please send C.O.D.



**SCHREYER'S, INC.**

28 WEST 1ST SO. • 328-9726  
SALT LAKE CITY, UTAH 84101

## STUDY ABROAD

Four outstanding tours  
PAU, FRANCE  
SUMMER IN EUROPE  
FAMILY LIVING

Open to students, alumni,  
and all interested travelers

University credit available

Return today to Division  
of International Education,  
University of Utah,  
Salt Lake City, Utah.

NAME.....

ADDRESS.....

CITY.....

STATE.....



**ZCMI**  
SALT LAKE COTTONWOOD OGDEN



greatest selection

**TWO PANT  
WOOL SHARKSKIN  
SUITS**

*designed and tailored  
expressly for missionaries*

Wisest choice for young men  
who need a perfect appearance —  
and miles of extra wear! Tailored of a strong  
two-ply wool with two pair  
of pants 97.50

other models from 79.95

ZCMI MEN'S CLOTHING—all stores

**Provide the fun  
that raises funds**

We supply everything you need to raise funds with a crowd-pleasing Fun Fair, Carnival or Bazaar. We bring the equipment, show you how your own people run the whole show—and take in the money! No cost for colorful booths and games, pay only for prizes you give away. Call today and find out how easy it is!



2720 Apple Blossom Lane  
Salt Lake City, Ut. 84117  
Phone 272-0213



A New Look at the Pearl of Great Price

Part 10

# The Sacrifice of Isaac

By Dr. Hugh Nibley

● *Types and Shadows:* While it is the unique and different in human experience that most engages the modern fancy, the Egyptian, as we have seen, was intrigued by the repeated and characteristic events of life. The most important of these events were ritualized, just as we ritualize the inauguration of a President or the Rose Bowl game, repeating the same plot year after year with different actors. Hence, if Abraham and Sarah went through the same routine with King Abimelech as with Pharaoh, it is not because either or both stories are fabrications, as scholars have so readily assumed, but because both kings were observing an accepted pattern of behavior in dealing with eminent strangers. Likewise, if Abraham was put on an altar-bed like dozens of others, it was because such treatment of important guests had become standard procedure for combating the drought prevailing in the world at that time.

Repeating patterns of history suggest ritual as a means of dramatizing and controlling events, but they exist in their own right—they are not in-

vented by men. In the exodus of the Saints from Nauvoo, thousands of people suddenly found themselves moving west in the dead of winter amid scenes of some confusion. But within three days the entire host was organized into 12 main groups—one under each of the apostles—and companies of 50 and 100. Instantly and quite unintentionally the order of Israel in the wilderness and the Sons of Light in the Judean desert was faithfully duplicated. A student of history 3,000 years from now might well reject the whole account as mythical, since it so obviously reduplicated an established pattern.

To one who is aware of the interplay of pattern and accident in history, the stories of the sacrifice of Isaac and of Sarah are perfect companion pieces to the drama of Abraham on the altar. Take first the case of Isaac, who is just another Abraham: a well-known tradition has it that he was in the exact image of his father; so exact, in fact, that until Abraham's hair turned white, there was absolutely no way of distinguishing between the two men in

spite of their difference of age.<sup>2</sup> "Abraham and Isaac are bound to each other with extraordinary intimacy," writes a recent commentator; "... the traditions regarding the one are not to be distinguished from those concerning the other," e.g., both men leave home to wander, both go to Egypt, both are promised endless posterity and certain lands as an inheritance.<sup>3</sup> What has been overlooked is the truly remarkable resemblance between Isaac on the altar and Abraham on the altar.

First, in both stories there is much made of the preparatory gathering of wood for a "holocaust" that never takes place. Abraham is commanded, "Take now thy son . . . and offer him . . . for a burnt offering." (Gen. 22:2. Italics added.) "Behold, I offer thee now as a holocaust," he cries in the Pseudo-Philo.<sup>4</sup> Accordingly, he "bound Isaac his son, and laid him upon the altar on the wood,"<sup>5</sup> sometimes described as a veritable tower, just like the structure that "Nimrod" had built for Abraham.<sup>6</sup> And while the Midrash has Isaac carrying the wood of the sacrifice "as one carries a cross on his shoulder,"<sup>7</sup> so Abraham before him "took the wood for the burnt offering and carried it, just as a man carries his cross on his shoulder."<sup>8</sup> According to one tradition,

the sacrifice was actually completed and Isaac turned to ashes.<sup>9</sup> On the other hand, when the princes announced their intention of putting Abraham in a fiery furnace, he is said to have submitted willingly: "If there is any sin of mine so that I be burned, the will of God be done."<sup>10</sup> Indeed, the Hasidic version has it that "Abraham our father offered up his life for the sanctification of the Name of God and threw himself into the fiery furnace. . . ."<sup>11</sup> The famous play on the words "Ur of the Chaldees" and "Fire [ur] of the Chaldees" was probably suggested by these traditions—not the other way around, since Isaac escapes from the flames in the same way that Abraham does; i.e., the original motif requires a fire, not a city called Ur.

For all the emphasis on sacrificial fire, it is the knife that is the instrument of execution in the attempted offerings of Abraham and Isaac: "And Abraham stretched forth his hand, and took the knife to slay his son." (Gen. 22:10.) It was always the custom to slaughter (*zabakh*) the victim and then burn the remains to ashes; the blood must be shed and the offering never struggles in the flames. Many stories tell how the knife was miraculously turned aside as it touched the neck of

the victim, whether Abraham or Isaac: suddenly the throat is protected by a collar of copper, as it turns to marble, or the knife becomes soft lead.<sup>12</sup> But in the usual account it is dashed from the hand of the officiant by an angel who is visible to the victim on the altar but not to the priest.<sup>13</sup> If the wood under Abraham and Isaac was never ignited, neither did the knife ever cut.

Being bound on the altar, Abraham, as the Book of Abraham and the legends report, prayed fervently for deliverance. Exactly such a prayer was offered as Isaac lay on the altar, but though in this case it was Isaac who was in mortal peril, it was again Abraham who uttered the prayer for deliverance: "May He who answered Abraham on Mt. Moriah, answer you, and may He listen to the voice of your cry this day."<sup>14</sup> And just as the angels appealed to God when they saw Abraham on the altar, so later when they saw Isaac in the same situation they cried out in alarm: "What will happen to the covenant with Abraham to 'Establish my covenant with Isaac,' for the slaughtering knife is set upon his throat. The tears of the angels fell upon the knife, so that it could not cut Isaac's throat. . . ."<sup>15</sup> It is still

#### THE LEADING L.D.S. FUNERAL DIRECTORS OF SOUTHERN CALIFORNIA

Meivin P. Randall  
Manager, L.D.S. Department  
294-1025



Wallace R. Reid  
Associate  
838-3956



Every L.D.S. service personally arranged, supervised and directed by these leading L.D.S. Funeral Directors.

A staff of 12 competent L.D.S. men and women to assist you.

Regardless of where you own cemetery property, call Pierce Brothers for "THE PERFECT TRIBUTE"

Los Angeles, Phone 213-749-4151



Lowell J. Campbell  
Mgr. San Gabriel Unit  
283-0023 287-0595



Donald E. Baxter  
Associate  
284-9817

More Latter-day Saint families call . . .

**PIERCE BROTHERS**

21 CONVENIENT NEIGHBORHOOD MORTUARIES

## The International House of Pancakes Restaurants

141 East 3rd South Salt Lake City, Utah  
328-3538

**CORRECTION!** The price of the Osbro Cassette Recorder was erroneously listed in the January Era at \$59.95. The correct price was to have been \$49.95. However, to encourage people to take advantage of the wonderful opportunity of "listening and learning," Knowledge Unlimited is offering this recorder for only \$35.00.

Order directly from . . .  
Knowledge Unlimited  
P.O. Box AC  
Panorama City, Calif. 91312

or  
334 Washington Blvd.  
Ogden, Utah 84404  
and ask for free brochure of educational tapes.

To make your travel  
**ENJOYABLE**  
is our business

Join one of our many tours:  
ORIENT — PALMYRA PAGEANT  
EUROPE — HAWAII — MEXICO  
NORTHWEST — TEMPLE TOUR  
SOUTH AMERICA — AFRICA  
PASADENA ROSE PARADE  
SOUTH PACIFIC

**CHI'S TOURS**  
Travel Agency, Inc.  
179 So. State, Salt Lake City, Utah 84111  
Phone 322-1205



# NOW !



## YOU CAN LIVE IN SALT LAKE CITY at the NEWHOUSE

- Center of City
- Overnight and Residential
- Free Parking
- Family Rooms
- Daily from \$8.00

### MONTHLY RATE \$190.<sup>00</sup>

PRIVATE ROOM — BATH  
ALL MEALS and SERVICES  
— MAIL FOR DETAILS —

NEWHOUSE  
4th South and Main  
Salt Lake City, Utah 84101

Name .....

Address .....

Print Name and Address

**IN USE FOR OVER 75 YEARS**  
Aids in treatment of simple sore  
throat and other minor mouth and  
throat irritations.

## HALL'S REMEDY

Salt Lake City, Utah

### GENEALOGY PHOTOS

Highest Quality—Lowest Prices

Copy Negatives ..... 20¢

Pedigree Prints—5 for ..... 20¢

Complete prices on request

D & M PHOTO SERVICE

306 Cypress

Idaho Falls, Idaho 83401

Abraham for whom the angels are concerned, even though it is the life of Isaac that is in intimate danger. Everything seems to hark back to the original sacrifice—that of Abraham. Thus, at the moment that Isaac was freed from the altar, "God renewed his promises to Abraham,"<sup>16</sup> the very promises that had been given at the moment of Abraham's own deliverance (Abr. 1:16, 19); while he in turn prayed to God "that when the children of Isaac come to a time of distress, thou mayest remember on their behalf the binding of Isaac their father, and loose and forgive their sins and deliver them from all distress."<sup>17</sup> Thus Abraham's prayer for deliverance is handed down to all his progeny.

In both sacrifice stories an angel comes to the rescue in immediate response to the prayer, while at the same time the voice of God is heard from heaven. This goes back to Genesis 22:11f, 15-18, where "the angel of the Lord" conveys to Abraham the words of God speaking in the first person: "And the angel of the Lord . . . said, By myself have I sworn, saith the Lord. . . ." As the Rabbis explained it, "God makes a sign to the Metatron, who in turn calls out to Abraham. . ."<sup>18</sup> or "the Almighty hastened to send his voice from above, saying: Do not slay thy son."<sup>19</sup> That this complication is ancient and not invented by the doctors, whom it puzzled, is indicated in the "lion-couch" situation in which, as we have seen, the appearance of the heavenly messenger is accompanied by the voice of the Lord of all, which is heard descending from above. It is Abraham who establishes the standard situation: how many times in his career did he find himself in mortal danger only to pray and be delivered by an angel? An angel came to rescue the infant in the cave when his mother had given him up for dead; the same angel came to rescue the child Abraham from the soldiers, saying, "Do not fear, for the Mighty One will deliver thee from the hand of thine enemies!"<sup>20</sup> The same angel delivered him first from starvation in prison and then from death in the flames. So it is not surprising that the angel who comes to rescue Isaac puts a stop to the proceedings by calling out "Abraham, Abraham" (Gen. 22:11f), while Isaac remains passive throughout.<sup>21</sup>

One of the strangest turns of the Abraham story was surely Abraham's refusal to be helped by the angel, with its striking Egyptian parallel.<sup>22</sup> Surprisingly enough, the same motif occurs in the sacrifice of Isaac. For according to the Midrash, God ordered Michael, "Delay not, hasten to Abraham and

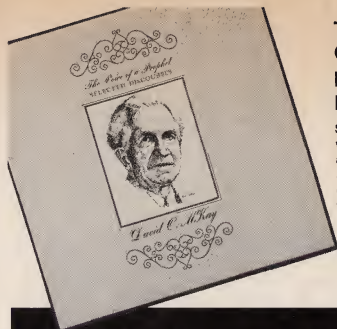
tell him not to do the deed!" And Michael obeyed: "Abraham! Abraham! What art thou doing?" To this the Patriarch replied, "Who tells me to stop?" "A messenger sent from the Lord!" says Michael. But Abraham answers, "The Almighty Himself commanded me to offer my son to Him—only He can countermand the order; I will not hearken to any messenger!" So God must personally intervene to save Isaac.<sup>23</sup> Such a very peculiar twist to the story—the refusal of angelic assistance in the moment of supreme danger—is introduced by way of explaining that it is God and not the angel who delivers; so in the Book of Abraham: ". . . and the angel of his presence stood by me, and immediately unloosed my bands; and his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee. . . ." (Abr. 1:15-16.) Everything indicates that this is the old authentic version.

In both sacrifices the role of Satan is the same, as he does his best at every step to frustrate the whole business. As the man in black silk pleaded with Abraham on the altar to be sensible, yield to the king, and so save his own life, even so he addresses him at the second sacrifice: "Are you crazy—killing your own son!" To which Abraham replied, "For that purpose he was born." Satan then addressed Isaac: "Are you going to allow this?" And the young man answered, "I know what is going on, and I submit to it."<sup>24</sup> First Satan had done everything in his power to block their progress on the road to the mountain,<sup>25</sup> and then as a venerable and kindly old man he had walked along with them, piously and reasonably pointing out that a just God would not demand the sacrifice of a son.<sup>26</sup> It was even Satan, according to some, who dashed the knife from Abraham's hand in the last moment.<sup>27</sup> In both stories it is Satan who suggests the sacrifice in the first place,<sup>28</sup> and then does everything in his power to keep it from being carried out. Why is that? The explanation is given both times: Mastema suggests the supreme sacrifice in order to discredit Abraham with the angels, for he is sure that the prophet will back out in the end. As soon as it becomes perfectly clear, therefore, that Abraham is *not* backing out, Satan becomes alarmed, and to keep from losing his bet he wants to call the whole thing off.

In a recent and important study, A. R. Rosenberg has pointed out that the sacrifice of Isaac has its background in the Canaanitish rite of the substitute king, which rite was "celebrated in

both Persia and Babylonia in connection with the acronical rising of Sirius ... [as Saturn] the god who demanded human sacrifices."<sup>29</sup> We have already noted that the worship of Sirius played a conspicuous part, according to the Book of Abraham 1:9, in the rites involving the sacrifice of Abraham. In connection with the offering of Isaac, Rosenberg lays great emphasis on a passage from the Book of Enoch: "... the Righteous One shall arise from sleep and walk in the paths of righteousness," the figure on the altar being the Righteous One.<sup>30</sup> At once we think of "the weary one" or "the sleeping one" who arises from the lion-couch. What confirms the association is the report that "as Isaac was about to be sacrificed, the *Arelim* began to roar in heaven."<sup>31</sup> For the *Arelim* are "the divine lions,"<sup>31</sup> whose role in Egyptian sacrificial rites we have already explained. Thus, even the lion motif is not missing from our two sacrifice stories.

The close resemblance between the sacrifices of Abraham and Isaac, far from impugning the authenticity of either story, may well be viewed as a confirmation of both. J. Finkel points out that there are many close parallels to the story of the sacrifice of Isaac in ancient literature, and that these are "overwhelmingly ritualistic,"<sup>32</sup> that is, they belong to a category of events that follow a set pattern and yet *really do happen*. "On the mountain of the Temple Abraham offered Isaac his son," according to a Targum, "and on this mountain—of the Temple—the glory of the Shekinah of the Lord was revealed to him."<sup>33</sup> What happened there was the type and shadow of the temple ordinances to come, which were in turn the type and shadow of a greater sacrifice. The one sacrifice prefigures the other, being, in the words of St. Ambrose, "less perfect, but still of the same order."<sup>34</sup> Isaac is a type: "Any man," says the Midrash, "who acknowledges that there are two worlds, is *an Isaac*," and further explains, "Not Isaac but *in Isaac*—that is, a portion of the seed of Isaac, not all of it."<sup>35</sup> In exactly the same sense Abraham too is a type: "... and in thee (that is, in thy Priesthood) and in thy seed ... shall all the families of the earth be blessed." (Abr. 2:11. Italics added.) Far from being disturbed by resemblances, we should find them most reassuring. Is it surprising that the sacrifice of Isaac looked both forward and back, as "Isaac thought of himself as the type of offerings to come, while Abraham thought of himself as atoning for the guilt of Adam," or that "as Isaac was being bound on the altar, the spirit of Adam,



## THE VOICE OF A PROPHET

President  
David O. McKay

Selected discourses of President McKay with timeless messages of counsel and encouragement for the Church and the world. The jacket cover contains a tribute to President McKay written by Norman Vincent Peale and published in Guidepost Magazine.

\$3.95

Available through your local LDS Dealer or

## ELECTRONIC MEDIA DEPARTMENT BRIGHAM YOUNG UNIVERSITY

192 H. R. Clark Building  
Provo, Utah 84601



## AROUND THE WORLD

with

W. Cleon Skousen

London • Cairo • Holyland  
India • Hong Kong • Japan Expo

May 25 Departure

=====

OTHER TOURS FOR '70

EUROPE • HAWAII • SOUTH PACIFIC  
SOUTH AMERICA • DOMESTIC  
CARIBBEAN • SCANDINAVIAN

MURDOCK TRAVEL INC.

14 So. Main St., Salt Lake City, Utah  
328-3161

Gentlemen:

- ☐ Please send me the brochure on your Round the World Tour  
☐ Send me your brochure on your \_\_\_\_\_ Tour for 1970

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

## INDIAN RECORD ALBUMS

Lamanite music in Stereo

- Go My Son — 12 Songs
  - From the Eagle's Bed — 14 Songs
- \$4.50 each — 2 for \$8.50

Blue Eagle Records  
Box 330 University Station  
Provo, Utah 84601

Hi Protein Low Moisture

**WHEAT**

\$2.75  
33# Can

Shipped Nationwide FOB UTAH  
DAVID G. YOUNGS  
P.O. BOX 6132 ALBANY, CA. 94706

## PLEASE USE YOUR ZIP CODE

The U.S. Post Office and The Improvement Era need your help. By giving us your zip code number, you will be assured speedy delivery of your Era.



## RAISE \$50 to \$500

for your church or group  
Easily, quickly with this beautiful decorative plate

Raise needed cash with inspiring wall plates portraying a beautiful scene of the LAST SUPPER in radiant full colors.

Artistically crafted of gleaming white porcelain, decorated with pink roses and lavish 18 KARAT GOLD on elaborate scalloped borders. Friends, neighbors, relatives will want this hand-finished plate to grace and beautify their homes.

**You never spend 1¢ of your own money**

To start, Anna Wade will ship you 100 plates ON CREDIT. Simply have 10 members each sell 10 plates at \$1.25 each. Return \$75 of proceeds and keep \$50 for your treasury. Take up to 60 days. Mail coupon now.

**CLIP COUPON—MAIL TODAY—**

ANNA WADE, Dept. 3647C  
Lynchburg, Va. 24005

Rush complete details FREE—no obligation—of your plan for our group to raise up to \$500 and more with your inspirational Plate showing the LAST SUPPER.

Name \_\_\_\_\_  
(Please Print)

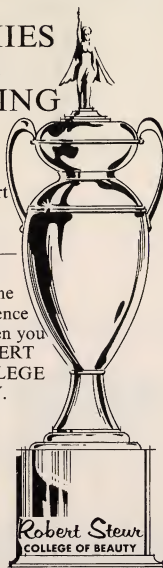
Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name of Organization \_\_\_\_\_

## TROPHIES PROVE TRAINING PAYS

The trophies won by Robert Steur and his staff are more than trophies—they are solid evidence of the kind of excellence you share when you study at ROBERT STEUR COLLEGE OF BEAUTY.



Join the winners! — with the finest beauty education available anywhere!

1205 Wilmington Avenue  
Salt Lake City, Utah 84106  
(801) 486-9367

the first man, was being bound with him"<sup>230</sup> It was natural for Christians to view the sacrifice of Isaac as a type of the Crucifixion, yet it is the Jewish sources that comment most impressively on the sacrifice of the Son. When at the creation of the world the angels asked, "What is man that Thou shouldst remember him?" God replied: "You shall see the father slay his son, and the son consenting to be slain, to sanctify my name."<sup>237</sup> When Abraham performed "the various sacrifices that should once be brought in the Temple, to atone for the sins of Israel," he was shown the whole history of the world, and the coming of the Messiah and the resurrection, and how in the end his own father would be saved by ministrations on behalf of the dead.<sup>238</sup> So, as Joseph Smith has told us, Abraham was perfectly aware of the entire plan of salvation and of his place in it.<sup>239</sup>

The importance of the sacrifice of Isaac as a type of atonement is brought out in many references to the cosmic significance of the ram which took Isaac's place. From his horn was made the *shofar* which was to be blown on New Year's Day forever after to remind the people "of the offering of Isaac as an atonement for Israel."<sup>240</sup> According to Rabbi Eliezer, its left horn announces the redemption of Israel at the New Year, while its right horn will be the trumpet that announces the millennium.<sup>241</sup> Every part of the ram figures in the history of Israel's salvation: Its ashes form the foundation of the inner altar, its sinews make the ten strings of David's harp, its skin is Elijah's girdle, one of its horns is blown on Sinai and the other for the final gathering of all Israel.<sup>242</sup> Like the altar of Isaac, which is supposed to have been the same one on which Adam, Cain, Abel, and Noah sacrificed before and on which David and Solomon were to make offering thereafter,<sup>243</sup> the ram is one of those symbols that binds all times, places, and dispensations together in a single unified plan.

But if Isaac is a type of the Messiah as "the Suffering Servant," Abraham is no less so. Even while he labors to minimize any spiritual resemblance between Christ and Abraham, M. Soggin reluctantly confesses that the historical and literary parallels between the two are most conspicuous.<sup>244</sup> R. Graves has called attention to the various signs and characteristics that show that Abraham himself was a type of the sacred victim as a substitute offering for a king, just as Isaac was.<sup>245</sup> An important point of resemblance between the two sacrifices is the complete freedom of will with which the victim submits. "I know

what is going on," says Isaac on the altar, "and I submit to it!"<sup>246</sup> In time the main significance of the Akedah, the binding of Isaac, was on the free-will offering of the victim for the atonement of Israel; we are even told that Isaac at the age of 37 actually "asked to be bound on the Day of Atonement and Abraham functioned as the High Priest at the altar."<sup>247</sup> In the same way, a great deal is made of Abraham's willingness: "I was with thee," says God in the Midrash, "when thou didst willingly offer for my name's sake to enter the fiery furnace."<sup>248</sup> When Abraham refused to escape though Prince Ictan opened the way for him, the Prince told him, "Your blood will be upon your own head," to which the hero cheerfully agreed.<sup>249</sup> According to one tradition, Abraham had the choice of handing over to the king some sort of token or seal (a brick with his name on it?) or giving up his life, and he deliberately chose the latter.<sup>250</sup> The Hasidic teaching was that "Abraham our father offered up his life . . . and threw himself into the fiery furnace."<sup>251</sup> There need be no sense of competition between the merits of father and son here—others too have made the supreme sacrifice—but the significance of Abraham's test on the altar, as R. J. Loewe points out, "is that Abraham in Nimrod's furnace is the first of those who willingly gave up his life for the sanctification of the divine Name."<sup>252</sup> This assigns a very important place in the history of the atonement to the drama depicted in the Book of Abraham and strongly attests its authenticity.

**The Resurrection Motif:** In the Egyptian versions of the "lion-couch" drama, the resurrection motif was paramount. The sacrifices of Isaac and Abraham, apart from typifying the atonement, were also foreshadowings of the resurrection. There are persistent traditions in each case that the victim actually was put to death, only to be resurrected on the spot. We have seen in the Abraham stories how, when no knife could cut his throat, he was catapulted into the fire, which thereupon was instantly transformed into a blooming bower of delicious flowers and fruits amid which Abraham sat enjoying himself in angelic company.<sup>253</sup> This at once calls to mind the image found in numerous (and very early) Oriental seals and murals of the revived or resurrected king sitting beneath an arbor amid the delights of the feast at the New Year.<sup>254</sup> St. Jerome cites a Jewish belief that Abraham's rescue from the altar was the equivalent of a rebirth or resurrection.<sup>255</sup> It is Abraham who leads out in the resurrection:



"After these things," says the Testament of Judah (25:1), "shall Abraham and Isaac and Jacob arise unto life, and I (Judah) and my brethren shall be chiefs of the tribes of Israel."

The stories of the resurrection of Isaac are quite explicit. As Rabbi Eliezer puts it, "When the blade touched his neck, the soul of Isaac fled and departed . . . but at the words 'lay not thy hand . . . ' his soul returned to his body and he stood upon his feet and knew that in this manner the dead in the future would be quickened. And he said: Blessed art thou, O Lord, who quickeneth the dead."<sup>56</sup> Another tradition is that "the tears of the angels fell upon the knife, so that it could not cut Isaac's throat, but for terror his soul escaped from him"—he died on the altar.<sup>57</sup> Another has it that as the knife touched his throat "his life's spirit departed—his body became like ashes," i.e., he actually became a burnt offering;<sup>58</sup> or, as G. Vermes puts it, "though he did not die, scripture credits Isaac with having died and his ashes having lain upon the altar."<sup>59</sup> But he only dies in order to prefigure the resurrection, for immediately God sent the dew of life "and Isaac received his spirit again, while the angels joined in a chorus of praise: Praise be the Eternal, thou who hast given life to the dead!"<sup>60</sup> In another account God orders Michael to rush to the rescue: "Why standest thou here? Let him not be slaughtered! Without delay Michael, anguish in his voice, cried out: 'Abraham! Abraham! Lay not thy hand upon the lad. . . . At once Abraham left off from Isaac, who returned to life, revived by the heavenly voice."<sup>61</sup> Isaac is a symbol of revival and renewal—"Is any thing too hard for the Lord?" (Gen. 18:14.) At his birth, we are told, both Abraham and Sarah regained their youth.<sup>62</sup> And "just as God gave a child to Abraham and Sarah when they had lost all hope, so he can restore Jerusalem."<sup>63</sup> When R. Graves surmises that "Abraham according to the custom would renew his youth by the sacrifice of his first-born son," he is referring to a custom which Abraham fervidly denounced but which was nonetheless observed in his own family, according to the Book of Abraham (1:30), which reports that his own father "had determined against me, to take away my life." The famous Strassburg Bestiary begins with a vivid scene of the sacrifice of Isaac followed by the drama of the sacrificial death and resurrection of the fabulous Phoenix-bird, the Egyptian and early Christian symbol of the resurrection.<sup>64</sup>

Why the insistence on the death and resurrection of Israel? Because a perfect sacrifice must be a complete sacrifice,

and the rabbinical tradition, especially when it was directed against the claims of the Christians, insisted that the sacrifice of Isaac was the perfect sacrifice, thus obviating the need for the atoning death of Christ. "Though the idea of the death and resurrection of Isaac was generally rejected by rabbinic Judaism," writes R. A. Rosenberg, still the proposition was accepted "that Isaac was 'the perfect sacrifice,' the atonement offering that brings forgiveness of sins through the ages."<sup>65</sup> Accordingly, the blood of the Paschal lamb is considered to be the blood of Isaac,<sup>65</sup> and according to some Jewish sectaries the real purpose of the Passover is to celebrate the offering of Isaac rather than the deliverance from Egypt.<sup>66</sup> It wasn't only the sectaries, however: "In Rabbinical writings all sacrifice is a memorial of Isaac's self-oblation."<sup>67</sup>

*The Uncompleted Sacrifice:* But the stories of Isaac's "resurrection" are scattered, conflicting, and poorly attested, however persistent, and this leads to serious difficulty: "The main problem was, of course," writes Vermes, "the obvious fact that Isaac did not actually die on the altar."<sup>68</sup> The whole biblical account, in fact, focuses on the dramatic arrest of the action at its climax—"Lay not thine hand upon the lad." (Gen. 22:12. Italics added.) It has often been claimed, in fact, that the story of Isaac's sacrifice really records the abolition of human sacrifice, when Abraham decides it will not be necessary.<sup>69</sup> But the validity of the sacrifice, according to the Rabbis, lay in Isaac's complete willingness to be offered, which has been called "the most profound and anomalous religious concept ever known to the human mind," being nothing less than "the cornerstone of the whole Jewish theology of the love of God."<sup>70</sup> Abraham may have known that Isaac was in no real danger when he said, with perfect confidence, "My son, God will provide himself a lamb for a burnt offering" (Gen. 22:8), and when without equivocation he told the two young men who escorted them to the mountain: ". . . I and the lad will go yonder and worship, and come again to you" (Gen. 22:5); Isaac did not know it—it was he who was being tested. But Abraham had already been tested in the same way; if "Isaac . . . offered himself at the Binding," so before his day the youthful "Abraham . . . threw himself into the fiery furnace. . . . If we follow in their footsteps they will stand and intercede for us on the holy and awesome day."<sup>71</sup> Isaac was being tested even as other saints are tested, since, as Rabbi Eliezer puts it, "the testing of the righteous here below . . .

# LET'S DINE OUT at the COVE

- Superb Seafood and Steaks
- Fast, Courteous Service



## Bratten's COVE

1385 So. 5th West  
Bountiful, 295-2384  
11 a.m.-10 p.m. Closed Sun.



Copies of this special remembrance photographed by President David O. McKay are available in 11" x 15" black and white portrait, ready for framing. Send \$3.50 (includes postage and handling) to Bravo Enterprises, Box 44, Layton, Utah 84041. Please include name, address, and zip code.

8  
MISTAKES  
PARENTS  
MAKE

## PARENTS

# FREE!

See how this amazing 32 page book holds the key to your greatest success as a parent. Points the way to remove causes of harmful habits in children of all ages. If you want prompt, cheerful obedience while helping your child advance in every way — send for Free Booklet now. Parents Association, Dept. 1973, Pleasant Hill, Ohio, 45359.

# Flameless Electric Heat is Pure Comfort

... puts a spring-  
like freshness in  
every room.



Utah Power & Light Co.

## ATTENTION HIGH SCHOOL SENIORS

Here are your  
Church Colleges:

Ricks College  
Rexburg, Idaho

\*LDS Business College  
Salt Lake City, Utah

Brigham Young University  
Provo, Utah

\*Summer Quarter Begins  
June 16, 1970



## HEARING AIDS 2/3 OFF DEALER PRICES

LARGEST SELECTION of tiny, all-in-the-ear, behind the ear, eyeglass and pocket models. FREE HOME TRIAL. No obligation. Money back guarantee. No down payment. Easy terms. No salesmen or dealers. Order direct and save 65%. Write for free catalog: PRESTIGE, Dept. B-57, Box 10947, Houston, Tex. 77033.



is essential to the plan of the universe.<sup>772</sup> The Midrash, in fact, "strongly emphasized the parallelism between the sacrifice of Isaac and the willing martyrdom of other heroes and heroines," including many who suffered terribly painful deaths.<sup>73</sup> Isaac, in short, belongs to the honorable category of those who were willing to be "Partakers of Christ's sufferings," as all the saints and martyrs have been. (1 Pet. 4:13, etc.)

The second problem raised by the claim that Isaac's sacrifice was the ultimate atonement is that the shedding of blood did not cease with it: "If Isaac's sacrifice atones," asks Vermes, "why was further daily sacrifice in the Temple necessary?"<sup>774</sup> Circumcision no less than the Akedah "remains a never-ceasing atonement for Israel, being performed by Abraham himself and 'on the Date of Atonement,' and upon the spot on which the altar was later to be erected in the Temple,"<sup>775</sup> but for all that, no one claims that all the Law is fulfilled in it. "Students of Christian origins have come increasingly to realize," writes Rosenberg, a Jew, "... that the sacrifice of Isaac was to be reenacted by the 'new Isaac,' who, like the old, was a 'son of God.'"<sup>776</sup> The early Christian teaching was that, as he was about to sacrifice his son on the mountain, Abraham "saw Christ's day and yearned for it. There he saw the Redemption of Adam and rejoiced, and it was revealed to him, that the Messiah would suffer in the place of Adam."<sup>777</sup> But the old Isaac, called in the Targum "the Lamb of Abraham,"<sup>778</sup> neither suffered sacrificial death nor put an end to the shedding of blood. His act was an earnest of things to come, and that puts it on the same level as the sacrifice of Abraham.

This explains, we believe, the absence of the story of Abraham on the altar from the pages of the Old Testament. G. Vermes points out that whereas in the biblical version of the sacrifice of Abraham "the principal actors were Abraham and God," other versions, even in very early times, "somewhat surprisingly shift the emphasis and focus their interest on the person of Isaac."<sup>779</sup> Whatever the reason for this shift, it was a very emphatic one: "... the Binding of Isaac was thought to have played a unique role in the whole economy of the salvation of Israel, and to have a permanent redemptive effect on behalf of its people."<sup>780</sup> It completely supplanted the earlier episode of the sacrifice of Abraham on the ancient principle that "the later repetition of an event ... causes the earlier occurrence to be forgotten."<sup>781</sup> The principle is nowhere better illustrated than in

the story of Abraham himself: the names Abram and Sarai are unknown to most Christians, because of the explicit command, "Do not call Sarah Sarai" anymore; "do not call Abraham Abram"—those were once their names, but no more!<sup>81</sup> When Israel finally returns to God and goes to Abraham for instruction, we are told, instead of teaching them himself, he will refer them to Isaac, who will in turn pass them on to Jacob and so on down to Moses—it is from the latest prophet of the latest dispensation that the people receive instruction.<sup>82</sup> On this principle, the only words of the Father in the New Testament are those which introduce his Son and turn all the offices of the dispensation over to him. (Matt. 3:17, 17:5, etc.)

It was necessary to overshadow and even supplant the story of Abraham's sacrifice by that of Isaac if Isaac were to have any stature at all with posterity. Scholars long declared both Isaac and Jacob, imitating Abraham in everything, to be mere shadow figures, mythical creatures without any real personalities of their own. Jacob, to be sure, has some interesting if not altogether creditable experiences, but what is left for Isaac? The three stand before us as a trio: "Abraham instituted the morning prayer, Isaac the noon prayer, and Jacob the evening prayer," i.e., they all share in establishing a single body of rites and ordinances.<sup>83</sup> One does not steal the glory of the other. Great emphasis is laid by the Rabbis on the necessary equality of merit and glory between Abraham and Isaac,<sup>84</sup> while each emphasizes some special aspect of the divine economy: Abraham was the Great One, Jacob the Little One, and Isaac who came in between was "the servant of Jehovah who was delivered from the bonds of his Master."<sup>85</sup> The special emphasis on Isaac is as the sacrificial victim. If his sacrifice was "an imperfect type" it was still more perfect than the earlier sacrifice of Abraham on a pagan altar, and in every way it qualified to supersede it. Though it was an equal test for both men, "purged and idealized by the trial motivation,"<sup>86</sup> the second sacrifice was the true type of the atonement. In the long and detailed history of Abraham the story of the sacrifice in Canaan could safely be omitted in deference to the nobler repetition, which, while it added no less to the glory of Abraham, preserves a sense of proportion among the Patriarchs.

Abraham gets as much credit out of the sacrifice of Isaac as he does from his own adventure on the altar—he had already risked his own life countless times; how much dearer to him in his

old age was the life of his only son and heir! And since the two sacrifices typify the same thing, nothing is lost to Abraham and much is gained for Isaac by omitting the earlier episode from the Bible. But that episode left an indelible mark in the record. The learned Egyptologist who in 1912 charged Joseph Smith with reading the sacrifice of Isaac into Facsimile No. 1 and the story of Abraham was apparently quite unaware that ancient Jewish writers of whom Joseph Smith knew nothing told the same story that he did about Abraham on the altar. The important thing for the student of the Book of Abraham is that the sacrifice of Abraham was remembered—and vividly recalled in nonbiblical sources—as a historical event. This makes it almost certain that it was a real event, for nothing is less probable than that the Jews would at a very early time invent a story which, while adding little or nothing to the supreme glory of Abraham, would do definite damage to Isaac's one claim to fame. If the binding on the altar—the *Akedah*—was to be the "unique glory of Isaac," it was entirely in order to quietly drop the earlier episode of Abraham that anticipates and overshadows it, just as it is right and proper to forget that the hero was once called Abram.

*Back to the Lion-Couch:* Recent studies of the sacrifice of Isaac emphasize as its most important aspect the principle of substitution, which is also basic in the sacrifice of Abraham. As J. Finkel expressed it, "evidently the primary aim of the story (of Isaac) was to give divine sanction to the law of substitution."<sup>87</sup> Isaac was not only saved by a substitute, but he himself was substituting for another. "A ram by the name of Isaac went at the head of Abraham's herd. Gabriel took him and brought him to Abraham, and he sacrificed him instead of his son."<sup>88</sup> As he did so, Abraham said, "Since I brought my son to you as a sacrificial animal be in thine eye as if it were my son lying on the altar."<sup>89</sup> Accordingly, "whatsoever Abraham did by the altar, he exclaimed, and said, 'This is instead of my son, and may it be considered before the Lord in place of my son.' And God accepted the sacrifice of the ram, and it was accounted as though it had been Isaac."<sup>90</sup> Himself noble, Isaac was saved by the substitution of "a noble victim."<sup>91</sup>

But, more important, he himself was a substitute. "In Jewish tradition," writes A. R. Rosenberg, "Isaac is the prototype of the 'Suffering Servant,' bound on the altar as a sacrifice."<sup>92</sup> Rosenberg has shown that the title of Suffering Servant was used in the An-

When you're in Salt Lake City for Conference —



**BEEF UP!**  
at  
**Arby's®**

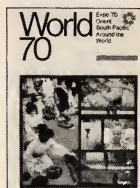
— especially if it's raining!

420 East Fourth South  
3430 South State  
Salt Lake City, Utah

34th and Washington Blvd.  
Ogden, Utah

**American Express**  
goes just about  
every place  
you'd ever  
want to go.  
Expo '70 and the  
Orient.  
Expo '70 and the  
South Pacific.  
Expo '70 and  
around the world.  
So come in to  
**American Express**  
and  
we'll help you  
plan  
your trip.

We also have  
a 62-page  
full-color book  
that'll  
give you  
all the details.  
Clip this and  
get  
**World '70.**  
Explore it  
for free.  
All from the  
world's  
largest  
travel company.



Send to:  
Mr. Paul Child  
American Express Company  
No. 10 West 2nd South  
Salt Lake City, Utah 84101  
328-9733

Name   
Address   
City   
State  Zip   
Phone

**AMERICAN EXPRESS®**



**1000s great opportunities...**  
to manage motels, resorts, mobile home parks, etc. "go begging" daily due to lack of trained people. Easy home-study plan shows men, women, couples how to retire to good income, fresh air and fun—20 years ahead of time! Your own area or vacation resort. Free rent, great living and plenty of time to enjoy them as owner or manager. Send for big "Golden Key" plus revealing report, "Owning Your Own Motel" — ALL FREE! No salesman will call.  
**NORTH AMERICAN SCHOOL OF MOTEL MANAGEMENT**  
4200 Campus Dr., Dept. 1253, Newport, California 92660

**YOURS FREE**

Hi Protein Low Moisture

**WHEAT**

**\$2.75  
33# Can**

Shipped Nationwide FOB UTAH

DAVID G. YOUNGS

P.O. BOX 6132 ALBANY, CA. 94706



The Best in the West  
Travel with

**VIDA FOX CLAWSON**  
**ORIENT — EXPO '70**

TOKYO — **TAIPEI** — HONG KONG  
MANILA — HAWAII \$998

**HISTORIC TOUR —**  
**HILL CUMORAH PAGEANT**  
July 24 - August 10

Phone: 328-0303 216 So. 13th East  
Salt Lake City, Utah 84102



# Wedding Invitations

FROM  
IDAHO



Prices  
are LOW  
in Idaho

Scores of styles, thermographed or Duragraved,™ all the accessories. Buy direct and save from West's leading manufacturer of mail-order wedding invitations. Rush orders shipped same day received!



Send for FREE catalog, samples (25c; air mail desired). REXCRRAFT, Rexburg, Idaho 83440

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_



## FOR YOUR FAMILY GOOD HEALTH

**STONE GRIND** your own whole grain flour with a LEE Kitchen Size FLOUR MILL. The vital energy stored in 100% whole grain, stone ground, adds to your family health and enjoyment.

Natural vitamins, minerals and nature's health giving nutrients in every morsel of the bread, rolls, and cakes you bake.

TEST the lip smacking flavor of LEE Stone Ground Flour. Send \$1.50 for 5¢'s post paid. Get recipes and full information.



**LEE ENGINEERING CO.**

2023 W. Wisconsin Ave. • Milwaukee, Wis. 53203

Dept. IE 3-70

cient East to designate "the substitute king"—the noble victim. Accordingly, the "new Isaac" mentioned in Maccabees 13:12 must be "a 'substitute king' who dies that the people might live."<sup>98</sup> The starting point in Rosenberg's investigation is Isaiah 52:13 to 53:12, which "seems to constitute a portion of a ritual drama centering about a similar humiliation, culminating in death, of a 'substitute' for the figure of the king of the Jews." If we examine these passages, we find that they fit the story of Abraham's sacrifice even better than that of Isaac.

Thus beginning with Isaiah 52:13 we see the Suffering Servant raised up on high, reminding us of the scene from the Midrash (Midr. Rab. 43:5): "... they cut cedar and made a great altar (*bemah*) and placed him on it on high and they bowed down in mockery before him and said to him, 'Hear us, Lord!' and the like. They said to him, 'Thou art King over us! Thou art exalted above us! Thou art a god over us!' But he said to them, 'The world does not lack its king, nor does it lack its God!' (Midr. Rab. 43:5.) Here Abraham both rejects the office and denounces the rites. The Midrash also indicates that the rites of Isaac were matched by heathen practices, his Akedah resembling the binding of the princes of the heathen, since every nation possesses at its own level "a 'prince' as its guardian angel and patron." (Midr. Rab. 56:5.)

The next verse (52:14), the picture of the Suffering Servant with "visage . . . marred," recalls Abraham led out to sacrifice after his long suffering in prison while the princes and the wise men mock. Verse 15, telling of the kings who shut their mouths in amazement, recalls the 365 kings who were astounded to behold Abraham's delivery from the altar. In 53:1 the arm of the Lord is revealed, as it is unbeknownst to the others in the delivery of Abraham. (Cf. Abr. 1:17.) Isaiah 53:2 emphasizes the drought motif, which, as we have seen, is never missing from the rites of the substitute king. In verses 3 to 8 the Suffering Servant is beaten that *we* may be healed—a substitute for all of us. In verse 8 he is "taken from prison and from judgment" to be "cut off out of the land of the living," exactly as Abraham was according to the traditions. Verse 9 reminds us of Abraham in wicked Canaan, and verse 10—"it pleased the Lord to bruise him . . ."—recalls the description of Abraham as a son being mercilessly beaten by a loving father but never complaining. Finally the reward: Because his soul was placed as an offering, he shall see his progeny, his days shall be length-

ened, and he shall prosper greatly (see verses 10-12)—all "because he hath poured out his soul unto death . . ." (verse 12). Such was the reward of Abraham, with the assurance also that by the knowledge gained he would be able to sanctify others. (See verse 11.) In the end the Suffering Servant becomes the great intercessor: "he bare the sin of many, and made intercession for the transgressors" (53:12), just as Abraham does, as the great advocate for sinners living and dead. Thus Isaiah 52:13-53:12, while vividly recalling the suffering of Isaac, is an even better description of Abraham on the altar.

The sacrifice of the substitute king is found all over the ancient world. According to Rosenberg, the rite was "celebrated in both Persia and Babylonia in connection with the acronical rising of Sirius," sometimes identified in this connection with Saturn, "the god who demanded human sacrifice."<sup>99</sup>

The Book of Abraham has already apprised us of the importance of Sirius (Shagre-el) in the sacrificial rites of the Plain of Olishem, and it even labors the point that human sacrifice was the normal order of things in Canaan in Abraham's day. We have taken the position from the first that Abraham was put on the altar as a substitute for the king, an idea first suggested by the intense rivalry between the two, as indicated both in the legends and in the Book of Abraham. Since the series in the *Era* began, Rosenberg's study of the sacrifice of Isaac has appeared, with the final conclusion that in the earliest accounts of that event "both the Jewish and Christian traditions stem ultimately from the ancient Canaanite cult of Jerusalem, in which periodically the King, or a substitute for the King, had to be offered for a sacrifice."<sup>95</sup> It was to just such a cult—in Canaan—that we traced the sacrifice of Abraham, and that is why we have been at such pains to point out the close and thorough-going resemblances between the two: they are essentially the same rite and have the same background. If the one reflects "the ancient Canaanite cult" in which "a substitute for the King had to be offered," so does the other. Rosenberg says the sacrifice of Isaac most certainly goes back to that cult, and the Book of Abraham tells us flatly that the sacrifice of Abraham does. Certainly the Abraham story in its pagan setting is much nearer to the original substitute-king rite in all its details than is the Isaac story, which is a sizable step removed from it. The substitute sacrifice is a red thread that runs through the early career of the Prophet: The life of the infant Abra-

ham when his brother Haran substituted a slave child to be killed in his place;<sup>90</sup> then Haran himself died for Abraham in the flames;<sup>91</sup> and then Abraham was saved from the lion-couch when the priest was smitten in his stead (Abr. 1:17, 29); finally his life was saved by his wife Sarah, who was willing to face death to rescue him again from the lion-couch. This last much-misunderstood episode deserves closer attention.

(To be continued)

#### FOOTNOTES

- 1 B. Beer, *Leben Abraham's*, p. 47; L. Ginzberg, *Legends of the Jews*, Vol. 1, p. 262; for Rashid's explanation, G. Abrahams, *The Jewish Mind*, p. 51, n. 1.
- 2 M. J. bin Gorion, *Die Sagen der Juden*, I, 325.
- 3 H. Seebaas, *Ereder Israel's*, p. 105.
- 4 C. Vermes, *Scripture and Tradition in Judaism* (Leiden: Brill, 1961), pp. 199f for text.
- 5 *Ibid.*, p. 209.
- 6 Beer, *op. cit.*, pp. 66, 182.
- 7 L. Levi, in *Rev. des Etudes Juives*, Vol. 59 (1912), p. 169.
- 8 Bin Gorion, II, 300.
- 9 Beer, p. 67.
- 10 Pseudo-Philo, VI, 11. Cf. Isaac's speeches in Beer, p. 65.
- 11 N. N. Glatzer, *Faith and Knowledge*, p. 178.
- 12 Bin Gorion, II, 303.
- 13 Beer, p. 67: Sometimes Abraham lets the knife fall, and sometimes it is not the angel but Satan who dashes it from his hand. Cf. bin Gorion, II, p. 287.
- 14 Vermes, p. 195.
- 15 Ginzberg, L. J., Vol. 1, p. 281.
- 16 Pseudo-Philo, 32:2-4; complete Latin text in Vermes, pp. 199-200.
- 17 Ginzberg, *loc. cit.*; see next note.
- 18 Arguments cited at length in Vermes, pp. 149-50.
- 19 Pseudo-Philo, *loc. cit.*
- 20 Isaac Abraham, in Jellinek, *Beth ha-Midrash* I, 28.
- 21 Bin Gorion, II, 287.
- 22 Discussed in the *Era*, Vol. 72 (August 1969), p. 76. In all the apocryphal accounts of Abraham on the altar he refuses the assistance proffered by the angel, saying that God alone will deliver him. Manasse Abraham, in Jellinek, *Beth ha-Midrash* I, 34, and Midrash de Abraham Abinu, *ibid.*, p. 41; Ka'b el-Ahbar, text in *Rev. des Etudes*, Vol. 70 (1920), p. 37.
- 23 Beer, p. 68.
- 24 L. Levi, in *Rev. des Etudes Juives*, Vol. 59, p. 169.
- 25 Ginzberg, L. J., Vol. 1, pp. 276-77.
- 26 Beer, p. 62, citing S. ha-Yashar, 77-79, and Midrash.
- 27 Bin Gorion, II, 287.
- 28 Levi, *op. cit.*, p. 166f.
- 29 R. A. Rosenberg, in *Journal of Biblical Literature*, Vol. 84 (1965), p. 382.
- 30 *Ibid.*, p. 385, quoting the Book of Enoch 92:3, which Rosenberg calls "the most important text yet discovered of the Jewish apocalyptic literature."
- 31 *Ibid.*, p. 382.
- 32 J. Finkel, in *Proceedings of the American Academy of Jewish Research*, Vol. 3 (1930), p. 15.
- 33 Vermes, *op. cit.*, p. 195.
- 34 J. Danielou, in *Biblica*, Vol. 28 (1947), pp. 392-93.
- 35 M. Braude, *Midr. Ps.*, 105:1.
- 36 Bin Gorion, II, 307-8.
- 37 Vermes, p. 201; Beer, p. 68.
- 38 Ginzberg, L. J., Vol. 1, pp. 235-37.
- 39 *Teachings of the Prophet Elisha Smith*, pp. 59-60, 181; cf. *Apocalypse of Abraham*, chapters 11 and 12.
- 40 L. Levi in *R.E.J.*, Vol. 59, pp. 169-71; Beer, p. 186.
- 41 Pirke R. Eliezer, Ch. 31, pp. 229f.
- 42 Ginzberg, Vol. 1, p. 283. So also the donkey was likewise the same beast that would later be ridden by Balaam, Moses, and the Messiah; Beer, p. 61.



# Big Boy



## FAMILY RESTAURANTS

SALT LAKE • PROVO • OGDEN • LOGAN  
IDAHO FALLS • TWIN FALLS • BOISE

**BOB'S BIG BOY** IN RENO • LAS VEGAS

And Now, JB's Junior's In Bountiful And Sugar House

### NEW! ELECTRIC WHEAT CRACKER



**saves money**—Freshly cracked wheat for one cent per serving!

**saves time**—Fill the hopper, flick the switch and the job's done!

Costs only a little more than the old-fashioned hand grinder.

- Fully adjustable grind from coarse to fine
- Operates on either AC or DC
- Choice of colors, white or sandalwood
- Only \$26.95 postage prepaid

Satisfaction guaranteed or your money back. Order today, stating color choice, from

**David G. Youngs Food Storage Supplies**  
Box 6132, Albany, Ca 94706  
(Calif. residents add \$1.35 sales tax)

You'll always SATISFY that CRAVING for REAL HONEST-to-GOODNESS ICE CREAM whenever you "TREAT" yourself to

## Snelgrove 'DISTINCTIVE' Ice Cream

Famous for FANTASTIC Ice Cream Creations  
36 Incomparable Flavors

Remember, your visit to SALT LAKE CITY  
is not complete until you visit Snelgroves

**AMERICA'S FINEST ICE CREAM STORES**

850 East 21st South

222 East South Temple

**OPEN 10 A.M. to MIDNIGHT • CLOSED SUNDAYS**

### GENEALOGISTS

Free catalog of over 300 items. Xerox copying 5c each. Genealogy pictures copied 30c (each additional copy 5c). Mail orders welcomed.

**STEVENSON'S  
GENEALOGICAL CENTER**

230 West 1230 North, Provo, Utah 84601

### HOLIDAY INN

Specialty — Authentic Mexican Food

Private Dining Room Available  
3040 So. State Phone 467-9881



Write for literature to: Summer School, 305 Park Building, University of Utah, Salt Lake City 84112

## Escorted Orient and "Expo 70" Tour

**June 6 - July 5**

from Salt Lake \$1368.00  
from Los Angeles 1298.00

JAPAN, TAIWAN, BANGKOK, SINGAPORE, HONG KONG, HAWAII

Tour price includes: escorts (John and Lucille Weenig)

Air fare, hotels, land tour, insurance, 47 meals.

**CHRISTOPHERSON "RED CARPET" TRAVEL SERVICE**

294 N. Univ. Ave. Provo, Utah P.O. Box 43 373-5310 Salt Lake 355-8182

## BYU NEEDS SECRETARIES

Permanent full-time staff positions available for qualified secretaries. Minimum age 21. Short-hand, typing. Various levels of responsibility and salary. Excellent benefits. Apply Campus Employment, D-261 ASB, Brigham Young University, Provo, Utah. (Equal Opportunity Employer).

## IS YOUR ENGLISH HOLDING YOU BACK?



I have helped thousands of men and women to overcome the handicap of poor English and to become effective speakers, writers, and conversationalists. With my new C.I. Method you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. Taking only 15 minutes a day in your own home. Costs little! Send coupon or write today! (Be sure to include your zip code.)

**2 FREE BOOKLETS** Don Belander, Career Institute  
Dept. 169-67, Mundelein, Illinois 60060

Please mail me your 2 FREE booklets on English.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

A many-splendored gift

**Omega**

**o.a. Tanner**  
Jewelry Company

42 W. 2nd So., Salt Lake City, UT 84101  
Telephone (801) 322-1039

**COX'S DELICIOUS**  
*Creamed Honey*  
one of the best in the U.S.

GIFT BOXES A SPECIALTY  
famous for its flavor and quality

(Write for Free Brochure)  
**COX HONEY FARMS**  
Shelley, Idaho 83274

- 43 M. Levittes, *Maimonides*, VIII, p. 10.
- 44 J. Soggin, in *Theologische Literaturzeitung*, 89 (1964), pp. 732f.
- 45 R. Graves, *The White Goddess* (New York: Vintage, 1958), p. 355.
- 46 D. S. Shapiro, in *Tradition*, Vol. 4 (1962), p. 218, discusses this.
- 47 P. R. Eliezer, Ch. 31, p. 227.
- 48 *Midrash Rab. Gen.*, 39:3; Ps. 110:3.
- 49 *Pseudo-Idrash*, VI, 10; bin Gorion, II, 78.
- 50 Bin Gorion, loc. cit.
- 51 N. N. Glatzer, *Faith and Knowledge*, p. 178.
- 52 R. J. Loewe, in A. Altmann, *Biblical Motifs*, p. 166, with Tanhuma text supplied in note 35.
- 53 So in the *Maase Abraham*, in Beth ha-Midrash, I, 34. According to the Sefer ha-Yashar, 8, "Abram walked in the midst of the fire for three days and three nights," cit. Vermes, p. 73. Ka'b el-Abhar, *Qissat Ibrahim Abimis*, in *Rec. Et. Juives*, Vol. 70 (1920), p. 42; cf. *Midrash de-Abraham Avinu*, in Beth ha-Midrash, I, 40-41. According to *Thalabi* (*Qissas*, p. 35), it was the "Angel of the Shadow" who sat with Abraham in the fire, i.e., he was sacrificed.
- 54 A. Moortgat, *Tammuz* (Berlin: de Gruyter, 1949), pp. 63, 114, 139-142.
- 55 In Beer, p. 113.
- 56 P. R. Eliezer, Ch. 31, 38A.i.
- 57 Ginzberg, Vol. 1, p. 281.
- 58 Beer, p. 67.
- 59 G. Vermes, *Scripture and Tradition*, p. 205.
- 60 Beer, p. 69.
- 61 Ginzberg, Vol. 1, pp. 281-82; in another version Isaac's spirit went to paradise for three years before returning, *ibid.*, pp. 283-87.
- 62 *Ibid.*, Vol. 1, p. 205.
- 63 Covaletti, in *Studi e Materiali*, 35: 263.
- 64 *Cahier des Curiosites Mystiques*, Vol. 1 (1874), pp. 132-55.
- 65 R. A. Rossetti, in *J.B.L.*, Vol. 84, p. 388.
- 66 *Ibid.*, p. 386, citing Jubilees 18:18.
- 67 Vermes, op. cit., p. 209.
- 68 *Ibid.*, p. 205.
- 69 So Z. Mayani, *Les Hyksos et le Monde de la Bible* (Paris: Payot, 1956), p. 21.
- 70 Vermes, pp. 189, 221.
- 71 N. N. Glatzer, *Faith and Knowledge*, p. 178.
- 72 Beer, p. 57.
- 73 Vermes, p. 204.
- 74 *Ibid.*, p. 208.
- 75 Ginzberg, Vol. 1, p. 240.
- 76 Rosenberg, p. 388.
- 77 Cave of Treasures 29:13-14.
- 78 Rosenberg, loc. cit., citing Targ. Levi 22:27.
- 79 Vermes, p. 193.
- 80 *Ibid.*, p. 208.
- 81 Holzmann, *Ztschr. f. Alttest. Wiss.*, Vol. 23 (1912), pp. 121.
- 82 Beer, p. 206.
- 83 M. Braude, *Midr. Ps.* 55:2.
- 84 See above, notes 37, 46-48, 70, 71, for examples.
- 85 Vermes, p. 203, cit. Targ. Job 3:18.
- 86 J. Finkel, in *Proc. Am. Acad. Jew. Research*, Vol. 8 (1960), p. 14.
- 87 *Ibid.*, p. 12.
- 88 Bin Gorion, II, 295.
- 89 Beer, p. 70.
- 90 Ginzberg, Vol. 1, p. 283.
- 91 Finkel, p. 12.
- 92 Rosenberg, in *J.B.L.*, Vol. 84, p. 385.
- 93 *Ibid.*, pp. 383, 385.
- 94 *Ibid.*, p. 382.
- 95 *Ibid.*, p. 388.
- 96 Beer, p. 15; M. Sprengling (ed.), *Barhebraeus' Scholia on the Old Testament* (Univ. of Chicago, 1931), p. 49, comments on Gen. 11:26: "That Haran died as a substitute for Abraham is clearly indicated in Midr. in Beth ha-Midrash I, 40; S. ha-Yashar (text in Vermes, p. 72); Ginzberg, *L.J.*, Vol. 1, p. 216; bin Gorion, II, 96; Beer, pp. 15-17; cf. Bar Hebraeus, *Scholia* on Gen. 11:2; Midr. Rab., Noah 38:13.

The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

—President David O. McKay



## Life Among the Mormons



After a few days of school with a new teacher, my seven-year-old daughter reported, "I don't think my new teacher is a Mormon." "Why?" we asked. "Because she is never in a hurry," was the reply. —Patricia Butitofor, Rigby, Idaho

Before I joined the Church, a friend took me to Relief Society one morning. When she introduced me to the bishop's wife, she said, to no one in particular, "She's an investigator." Not knowing Latter-day Saint terminology, I took this as a subtle warning to me to be careful, that the bishop's wife would investigate me before I could join the Church. For quite a while after that I was most cautious and on my best behavior when in the company of the bishop's wife, so her report on me would be favorable!

—Kathleen N. Slater, Tooele, Utah

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

**Friend:** Which of your works of fiction do you consider the best?

**Author:** My last income tax return.

An ounce of performance is worth more than a pound of preachment. —Elbert Hubbard

It's sad but true, as marriage counselors know, that mighty pitfalls from little digs do grow. —James J. Kelly, Marquette, Michigan

**Every seeker after truth should searchingly and honestly ask himself or herself this question: Am I attempting to climb heavenward by some other path than the one marked out by the Redeemer and Savior of men?**

—Elder Delbert L. Stapley

Life has its disappointments but there is no reason to be one of them.

**Taxpayer:** Do you know any reliable rule for estimating the cost of living? **Accountant:** Yes. Take your income, whatever that may be, and add 10 percent.

"How old is she?" "Oh, I couldn't say—but she knew the Big Dipper when it was only a drinking cup!"

*You must learn day by day, year by year, to broaden your horizon. The more things you love, the more you are interested in, the more you enjoy, the more you are indignant about—the more you have left when anything happens.*

—Ethel Barrymore

## Mountain Versus Molehill

By Evalyn M. Sandberg

*The gospel's high eternal peaks are really quite appealing. But day-by-day hills trip me up and keep me meek—and kneeling.*

INVESTMENT  
OPPORTUNITIES  
IN A NEW FIELD

# Help Johnny learn to read.



It has been estimated that one third to one half of the children in public schools today have reading problems and read below their present grade level. Many times, today's school systems fail to motivate a student to learn at the proper rate.

Ebronix, a nationwide chain of electronic learning centers, can provide the motivation necessary to help students who have fallen behind in their reading, spelling or arithmetic. Students who are now behind in their reading ability can normally expect to increase at least one school year a month with only 6 hours at the Ebronix Learning Center. Those with problems in arithmetic can expect to jump one grade level in 2½ months through this highly motivational learning process.

## ***EBRONIX-AN IDEAL BUSINESS***

Ebronix Learning Center operators are earning remarkable incomes above their own salaries and expenses. The centers provide a genuine service to the community—a service that is in great demand. Some centers have netted a 100% return on their investment after the first five months of operation. Centers will net a return between \$30,000 and \$40,000 a year.

Choice locations are still available for either a Learning Center License or Area Distributorship.

- Market is unlimited
- Almost immediate return on investment
- Company performs a vital service
- Guaranteed Customer Satisfaction
- No teaching experience necessary
- A dignified business that offers profit, prestige and security
- Excellent for absentee investor
- Complete training program
- Low investment fee—\$12,000-\$14,000

### **FREE INFORMATION PACKET**

If you have an excellent reputation and can invest \$12,000 in a new fast growing field, call or write:

MR. LAURENCE BALLANTYNE  
Ebronix Franchise Director  
1280 Cherry Lane  
Provo, Utah 84601  
Phone: (801) 373-1930

## **A vital new profession!**

Join the growing number of centers located in the following cities:

Salt Lake City, Utah  
Bountiful, Utah  
Ogden, Utah  
Boise, Idaho  
Caldwell, Idaho  
Nampa, Idaho  
Eugene, Oregon  
Los Angeles, California  
Milbourne, Florida  
Flint, Michigan  
Kansas City, Missouri

### **NEWEST CENTER**

Provo Ebronix Center  
661 North 500 West  
Provo, Utah 84601  
Phone: 374-8733

**Now accepting  
enrollment**

**EBRONIX INC.**  
ELECTRONIC LEARNING CENTERS  
725 SOUTH LATAH BOISE, IDAHO 83704

# Why Stevens Henager College Means Business... For You



Stevens Henager College, a widely recognized private college of business, is committed to offer you a professional business education.

Stevens Henager College offers Associate in Commercial Science (ACS) degrees in the fields of:

- Accounting
- Management
- Secretarial Science
- Computer Science
- Fashion Merchandising
- Marketing and Sales Management
- Retail Merchandising and Marketing
- Data Processing



The college also offers 9 to 12 month diplomas.

## Plenty of Fun and Student Activities

Less than an hour's drive from campus, you'll find a beautiful scenic playground. Stevens Henager students enjoy snow parties and picnics in magnificent mountain surroundings.

Basketball games, professional hockey, symphonies, dances, lecture series, theater—these are all a part of year-round fun at Stevens Henager College.

## Latter-day Saint Students

Students at Stevens Henager College enjoy their own ward and participate in LDSA activities with other nearby colleges and universities.

Over 6 of every 10 Stevens Henager students are LDS.

## Register Now — Important Dates

Spring Quarter — March 30 • Summer — June 22nd

Fall — September 28th

Phone, visit or write now for free Stevens Henager College Catalog. Low interest federal student loans available.



**STEVENS HENAGER**  
**COLLEGE** *means business*

A Private College of Business Since 1907

SALT LAKE CITY, UTAH  
350 South 7th East  
364-7791

OGDEN, UTAH  
2644 Washington Blvd.  
394-7791

Nationally Accredited by ACBS as a Junior College of Business





# Introducing our version of the ABM\*

\*Advanced Business Missile

Beneficial Life's unique growth and development is based on a graphite-filled, hexagonal cylinder which is non-volatile until touched by human hands. But just plug it into the creative genius of our manpower resources and the ABM becomes an exciting, explosive, idea machine. Here are just a few of its recent Beneficial firsts:

- Revolutionary consultants contract
- Unique agency managers contract
- Success unit supervision
- Manpower index
- In-force bonus
- Brokerage contract
- Select employees plan

Maybe it sounds like gobbledygook to you, but it all adds up to your advantage. All we think about at Beneficial Life is better ways to provide new growth for you.

If we're the kind of company you want to keep, see your local Beneficial Life consultant, or write 57 W. South Temple, Salt Lake City, Utah 84101.

**Career opportunity** - If you want to sell, and sell bigger and better than ever before, call collect, or write Clyde J. Summerhays, CLU, vice president, (801) 364-8401. Let's talk about NEW GROWTH FOR YOU!

Is your  
life insurance  
**Beneficial**  
?

**Beneficial Life**  
INSURANCE COMPANY  
SALT LAKE CITY, UTAH